



**Bhagavad Gita for the  
21st century**

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**Bhagavad Gita  
for the 21st century (Souvarnam . Commentary to  
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## **(Souvarnam . Commentary to Bhagavad Gita ).**

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### **Introduction:-**

### **Influence of Bhagavad Geetha in my life:**

In this birth,I heard of Bhagavad Geetha for the first time from my grandmother.She was a staunch devotee of Lord Guruvayurappan. I was a very sick child as an infant and when all the local vaidyas felt that survival of this infant is at stake,she took me as a one year old baby to Guruvayur temple and dedicated me to the Lord,praying that this child is for you,if she survives. I survived. And was healthy. She took me on every Ekadasi day to the temple and I was told all the stories of Krishna.I was her Krishna and she was my Yesoda and we enacted the stories of Krishna . I took butter on both hands as Krishna and ate it pretending myself to be the little Krishna .Once when I was taken to the temple I took a fancy to the seeds of Abrus precatorius in the big uruli ,in front of the dwaja . I was only 3 years old.I took a few –just three or four –in my little hands and wanted to take them home.My grandmother saw them only when we were half way from the temple.She was shocked to see that I had felt an uncontrollable desire to have something and took them too without asking . It amounted to stealing,for her. She walked all the way back to the temple (In those days there were no bus or car and one has to walk all the 8 Kms distance to reach the temple) carrying me and on the way she told of Krishna giving advice to Arjuna during the Kurukshethra war and about Bhagavad Geetha. That was an Ekadasi day.She told of the Viswaroopa of Krishna as Arjuna and Yesodha saw it.What probably she wanted was to create an interest in me about the *nishkaamakarma* , the action without desire to be followed in this journey of life. I don't say that I understood that from her at that age. But I can see more meanings now , after a long sojourn in life and I respect and love my grandmother more for what she had given me as an infant.We can enjoy this universe and be in it but should not desire for the fruits of our action or for external objects however beautiful they are! Because desire is the root of sorrows.When Jyothisha bloomed as Jyothishmathi in my intellect after several years , I wondered at the description of Vasishtha in which the endless universes are compared to the seeds of Abrus precatorious ,which revolve without touching each other in their own orbits, and Vasishtha's Brahmakaanana (forest of Brahma) or the Multiverses of the astrophysics is enjoyed by my inner eyes but without desires of any sort for those beautiful red and black seeds and white and black seeds (Rajas,thamas,sathwa). I meditate on that prapancha of multiverses without desire to take them in my little hands .They have awakened and remain within my heart's spacetime as the blessings of the Lord and that wonderful experience makes me aware of my mission in life. This

gnaanayoga is the Bhagavadprasaada for my desireless existence and concentrated meditation, I cognize with humble love and devotion for the Lord. I merge in his love with ecstasy of that knowledge.

Before I was eight year old, I saw the great works of Gandhiji's Geetha the mother, and the commentary of Sankaracharya(Sanskrit) to Geetha in my great grand uncle Nalapat Narayanamenon's library. I had a hobby of sitting in his library for hours and reading something, even if I could not understand the meanings of many of the books. In my father's collection also I found the commentaries of several great souls of India. I had the fortune of having some human models of which the Geetha speaks of in my childhood itself, though I recognized it only later. Grandmother embodies bhakthiyoga, great granduncle embodied gnaanayoga, my mother and father embodied karmayoga and my mother's sister embodied dhyaanayoga. And I learnt from all these four models quite naturally and unknowingly the principles of these yoga.

I was married to a person who believed in karmayoga. He had a coma in 1992 and after that he asked me to write a commentary on the Bhagavad Geetha just for him to read before he dies. That is how I wrote a commentary to Geetha in 1993. When he saw the title Souvarnam for my work he was a little skeptical and he voiced a doubt. His doubt was , if I put such a name, like Melpathur (Naaraayaneeyam) and Gnaaneswar (Gnaaneswary), will not people think that I am too proud and possibly a megalomaniac. I replied. There is that possibility. But , in every thing there are many opinions among people depending upon their learning and understanding. Those who are really learned will not think so. Because in the subtle state there are different meanings for that term in the context.

1. krishna says in the Geetha that I am saamaveda among the vedaas. Geetha is the swara and swaritha of Krishna who said that. And according to Chandogya Upanishad , which is ascribed to saamaveda "Swara eva suvarna". Swara itself is suvarna. Therefore Krishna's swara or Geetha is suvarna. And that book which speaks of His voice is Souvarnam .

2. In Vishnusahasranaama , Vyaasa calls Vishnu as "Suvarnabindurakshobhya sarvavageeswareswara". The word of that Vageeswara as the immutable suvarnabindu , is called Souvarnam by me.

3. Word or vaak is agni according to veda. It is the expressive power of a person. Geetha is the expressive , communicative power of Krishna in full and perfect strength. And the sakthi of Vishnu as Sridevi is called in Rgveda Khilasooktham as follows:

*Ardraam ya: karinim yashtim*

*Suvarnaam Hemamaalineem*

*Sooryaam Hiranmayim Lakshmim*

*Jaathavedo ma aavaha:*

Therefore , Geetha is the word of Vishnu and the essence of all veda and Upanishads and contain naada and enlightenment just as the solar energy , or cosmic energy, and it has entered me (as well as you) before we had adopted the body and name and form in this janma. In my case I am an Athma , which had the good fortune to be born in an environment where it could be cognized even in infancy. And that relation of Porvadehika was known by my granduncle , who had been an expert philosopher, astronomer, numerologist, theosophist , poet and he had selected this name for me with a purpose. So,

only After these three explanations (thridhaa ) come the 4<sup>th</sup> meaning written by a person named Suvarna.

In 1972 I entered my professional life as a pathologist. It was the same year in which I became a mother. I had to do my karma in this world as a woman, a mother, a householder, an official , a doctor/pathologist, educator, and administrator, a researcher and author . The word *sarvaarthasaara* (essence of all meanings) is used by Sankaracharya to describe the 11<sup>th</sup> chapter of the Geetha. In that chapter the 55<sup>th</sup> sloka uses the word *sanghavarjitha* (without attachment) and in the early days of a householder and professional , I felt the difficulty of putting that into practice. There will be several controversies observed in day to day life for a human being who is used to do mental analysis ,and try to live in accordance with conscience in thoughts, words and deeds .I did observe these controversial situations in life. How can an enlightened citizen performs his/her domestic, professional and social duties , without selfish attachments perfectly and with efficiency? *Sarvathra samadarsana* –Be equal in perception to all. The Geetha teaches. How does a householder do that when it comes to his family and its possessions ? Because of the selfish motives , we see the corruptions and undue hoarding of wealth all around, and all our inequalities whether in the past or the present is due to that only. Instead of *Sangharaahitya* , citizens fall into excessive attachments and leads the nation to downfall. I was not prepared to follow such a path of downfall .I should be able to perform my duties with utmost efficiency , but at the same time not falling prey to attachments and selfish motives. Even when the list of needs increase at domestic front, I should be able to keep my head high above the desires and the worldly things should not attract me and that was my mission. I being a housewife and a professional doctor and teacher should be able to do the duties of those offices without hoarding wealth which is not necessary for me and my family. That makes me different from my colleagues and my friends and relatives and I had to live among them different from them in all respects. Can I do this till the end was the question. Can I be an enlightened citizen of the world and thus a good person according to the dharma of the nation. This problem which I faced lead me to my continuation of the last birth's duties, The spirituality which is a great thapasya for a householder and a householder woman. And Geetha always was there for helping me in my *samasya*.

In the 18<sup>th</sup> century France, Victor Hugo asked “Have you got a ruling class which knows that the statesmanship and the ethics of life are the same ?”. The answer to that question is given in Bhagavad Geetha and in Shanthiparva of Mahabharatha. In 1975 I read the “Message of the Upanishads” by Swami Ranganathanada. In 1978 , I heard his speeches at Trichur , Puranaattukara. And he answered some of my questions regarding enlightened citizenship . I started to read and reread Geetha and Upanishad with a new perspective of administration and management after that. Before that they were spiritual texts alone and after that they became great texts of human management as well. To make practical , the message of Upanishadic advaita , the nishkaamakarma of the Geetha , helped me a lot. First we have to understand what our swadharma is . Everyone thinks our dharma is narrowed down to our own people, our own relatives, our own communities, our own religion, our own nation etc . It is this misunderstanding which increase attachment and selfishness. The responsibility of a human being is first to this earth mother which pardons whatever we , her children do to her. Then to the geographic area where we live as a

nation, then to our society and community, and to our profession and only lastly to our relatives and family. When this priority is reversed dharma deteriorates. Adharma increases. Then the need of a new Geetha and its author become necessary. And an Avathar Krishna comes for that purpose.

Only when the citizen is a jawan or warrior, he has to do the duty of war for defence and protection. And Geetha is advised in such a situation to a warrior king. It does not mean that Geetha is meant for promoting war. The civilian is not asked to do war. He has to work efficiently in his/her own field of action most efficiently and perfectly following the path of nonattachment. Peaceful co-existence for national reconstruction and common prosperity of all is the dharma of all. Even for a jawan, Geetha allows killing only when it is absolutely necessary for upholding dharma. Only when all the efforts for upholding dharma fail, one is allowed to resort to war and protect dharma. Vyasa tries to tell the world about the disadvantages of a great war and to prevent a war but the selfish motives of Duryodhana was against such a turn of events.

In my professional field educating the next generation is as important as diagnostic work and administrative work and research. Only an ardent learner can become a good teacher. Only a person with concentration can do swadhaaya and increase one's own wealth of knowledge and only one who accrues knowledge can give it to another. The process of giving knowledge which is systematically gained and arranged is a pleasure. Therefore educating is a pleasure. Any one who enjoys this pleasure in teaching will become a good communicator and a good teacher is my opinion and experience. When one utters each swara, each word, each sentence whether in classroom or on a stage, or in personal communication, I have an inner feeling that I am expressing and manifesting my internal agni (fire) of wisdom through the word and that it is for touching my listeners/readers and to awaken or kindle a spark of knowledge and a spirit of enquiry in them. I do not expect any other thing from my action. I do not think whether the person in front of me is of a definite religion, caste, class or gender, whether they are rich or poor when I speak or write. It is a nishkaama karma with Sarvathra samadarsithwa. Each listener for me is a spirit with divine energy in them which waits to be awakened. And God gives me an opportunity to awaken that spark of energy. Similarly when I do my diagnostic work, I do not and cannot see any difference in class, caste, religion etc in the tissues, organs, body, blood and cellular morphology. God has given me such a field of activity where the principle of samadarsana is applicable perfectly well. And the theory and practice of advaita for me is not controversial but complementary.

In administration and management sector, this equal perception and decentralized approach of the Bhagavad Geetha could be practiced with 100 % success. In 1990, I could test this thesis in Calicut Government medical college blood bank in combination with Ziel-oriented project planning and we could get 100 % success within six months itself.

The two words –*sangavarjitha* and *samadarsana* – have equal meanings. Because only one with nonattachment can live as *samadarsana*, seeing everyone and everything alike. Similarly only a *samadarsana* person can live as *sangavarjitha*, even if they are leading a householder life. Bhagavad geetha says “*Samam sarveshu bhootheshu thishtantham Parameswaram*”. Such an equal perception one cannot see anywhere else in the world, not even the revolutionary processes of the modern world. Because the equality extends to all

alike ,not only to human race .The greatest ecological revolution one can see in those words of Krishna.I am a devotee of Krishna/Vishnu.It is a devotion which is combined with worldly wisdom and spiritual wisdom and I don't think that science and spirituality are different .For me the personality of Krishna as an infant child,an ecstatic love and musician of Vrindavan,the greatest statesman and spiritualist and builder of a port city is the ultimate in human resource development and I do love and respect his personality.He is my guru and my Praana(Vaayu)and in my pura (body)that *Guruvayupuresha* lives forever.Thus what my grandmother wished when she dedicated me to Lrd Guruvayurappan is fulfilled.

In this birth I have taken a woman's body.Therefore let me remember a Geethaavakya where Krishna speaks of seven qualities of Vaishnavesakthy.

*Keerthy,sreer,vaak,cha naareenaam*

*Smrithir medhaa dhrithi kshamaa.*

In whomsoever I find these seven qualities I find the expression of Vaishnavesakthy. Keerthi or fame is the fame of being devoted to dharma and truth.Not the fame for physical beauty and for wealthy personality.Sri is the wealth associated with vidya and dhairya.Therefore on Vijayadasami ,we worship parasakthy with suvarnapushpanjali as lakshmi,saraswathy and parvathy .Vaak is the word which sits on the throne of yukthy(logic)and through differential wisdom speaks compassionately and sweetly according to Gnaneswari.Smrithy or memory is not the memory of this birth and experiences alone but encompasses the memory of several past births and is called the pratyabhigna or abhigna(In Budhist lore it is called abhinna).The memory of the self as Aham Brahma forever is the pratyabhigna.Medha is the clear satwik enlightened intellect and cognizance.Drithi is the ability to withstand and survive any situations with adherence to dharma and the efficiency to perform one's duties in life perfectly well .Kshama is the patience needed to face the dualities of life like pain and pleasure and failures and successes with equanimity .The *samadukhasukha kshami* of the Geetha speaks of such patience in Bhakthiyoga and samadukhe same krithwaa says the samkhyayoga in it.Kshama is a synonym of earth which has patience to endure all our feets on her.The consort of Vishnu as well as Vishnu are embodiments of all these qualities.In scriptures we see Vishnu as the most patient among the trinity since he alone could suffer the insult of sage Brighu with equanimity.

In a person in whose deeds,thoughts and words these seven qualities are revealed as saphthaswara and saphthavarna,that person is the embodiment of Vaishnavesakthy. For me Geetha is my life and swaritha and my souvarna.My method of study is not making byheart its sloka or remembering which sloka comes as first or second numerically.But by immersing in it I feel the divine fragrance of the Geetha as that of sacred Thulsi in my Athman.It engulfs me in every action and word and thought.My gnaana,karma,bhakthy,dhyana are all the blessings of Vishnu as his Saaraswatha.His swara as Geetha.Bhagavad Geetha,the celestial song of the Bhagavaan gives me dense bliss (sandrananda)of singing and listening to it.

I start my commentary on the Geetha from the 11<sup>th</sup> sloka of the second chapter Samkhyayoga.Because it is from that ,the words of Sri Krishna starts .Sankaracharya also starts his commentary like that .

Ernakulam

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Dr Suvarna Nalapat

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### 4 Transliterated text

## 1. THWAM

*Idam Geethaasaaasthram samasthavedaarthasamgrahabhootham  
Durvigneyartham “Asochyaan ithyaadinaa Bhagavathaayaavath  
Swadharmamapi chaavekshyam ithi ethanthena granthenayath  
Paramaarthathathwaniroopanam kritham thath samkhyam.(Sankarabhashyam)*

### Ch 2 Samkhyayoga:-

Sl 11. *Asochyaananvasochasthwam prajnaavaadaamscha bhaashathe  
Gathaasoonagathaasoomscha naanusochanthi pandithaa:*

Sankara says that to be sorrowful for that which is to feel happy, and to speak as if one is a great intellectual is Moudya (ignorance) and is opposite of scholarship (pandithya) and is unmatha (madness). Arjuna was doing this and this state of madness had to be healed by the supreme psychologist Sri Krishna, who was the charioteer of Arjuna's mind. The dilemma of Arjuna was that he could not analyse his own state of mind. Sant Gnaneswar also calls the state of Arjuna as madness. This 11<sup>th</sup> sloka of second chapter is the Bheejasloka of Bhagavad Geetha. From this to 21<sup>st</sup> sloka Bhagavan does analysis of absolute truth (*Paramarthathathwaniroopana*) and it in nutshell describes the samkhyas. Therefore this is the bheejasloka of samkhyayoga as well.

The death of the body is not to be cried upon. It is inevitable. But the ignorant people cry over it. And theorise on it as if it is great intellectual analysis. This dialectics of mind in Arjuna is called *unmatha* state. Yet such an unmatha state is practically necessary for origin of all philosophies of sciences and is a blessing in disguise. Think of Budha. Budha was pained by the state of old age, and death and enquired into truth. That enquiry out of the mad dialectics ended up in the experience of Nirvana. The mad state of Arjuna's dialectics and enquiry also ended up in vision of absolute truth. Only because of experience Budha could ask the sorrowing mother to get a handful of mustard from a home where there never had been a death. He didn't know the inevitability of death in the beginning of his journey. But was aware of it at the end of his journey. The disappearance of the gross visible body is a universal phenomenon and there is nothing to cry over it but to understand that one has to enquire into root of origin of everything and death and birth and its cyclical repetition forever. The *bheejasloka* of Bhagavad Geetha starts from this most important spot.

The message of Geetha is that of ahimsa and universal love as *paramadharma* (absolute dharma). The best place to give that message is the warfront where the spirit of himsa and competitive spirit prevail. That warfront is this world itself. The story of pride, competition, and war for wealth and land between brothers prevail forever. The killings of one race by another repeats just for such selfish motives. The message of universal love is needed when people are in this mood. It is the dharma of the most compassionate and just prophet or avathar to give that message. If warring races are



mad to kill each other, the peaceful prophet in a state of madness to give that universal message of love and peace to entire humanity too at such a context. If Arjuna is mad due to sorrow over deaths of his own people, Bhagavaan is mad to give him the message that it is not "Our" people that should have made him reluctant to do the battle but something else. The purpose of Arjuna for getting out of war is the opposite of what a great prophet would do in such a situation. Arjuna is acting against his dharma by being selfish both over the desire to get the empire and to do vengeance on those who inflicted hurt on him and his family, at the same time being afraid of killing Bheeshma and Drona etc who are fighting for that opposite side. He wants everything back but does not want to kill those who are the obstacles on his way simply because they are his people, not because he is not desirous of power, wealth or of war. Therefore nara and Narayana were in complementary positions and ready to take and give advice just like a good Guru and disciple. The interval or temporary madness of dialectics though it leads later on to sanity and dharma, if left without a proper guidance may end up in total opposite state or psychosis itself. In every epoch such things happen.

What is the use of writing a commentary in 21<sup>st</sup> century? Is it not an obsolete book of BC 3100 or so? The discussion points in the Geetha are beyond timespace is the answer for that. It is pertaining to all of us in all places, east or west.

In the vaidyasasthra magazine 25<sup>th</sup> issue page 9-10 Sachidanandan K. writes. His words when analysed show the dialectics of the 21<sup>st</sup> century intellectual. I will analyse the contents of his letter in that issue as two sets, like this.

Set 1:- I experience the prapancha.

I wonder in its secrets.

I experience happiness and sorrow.

I travel to other human beings, trees and rivers.

I receive both rathi and virathi.

I imagine that I am an Athma.

I do all these karma with my body.

Therefore I am a materialist. (Since the first 6 karma are thought to be done by his body, and since he calls that body as "I" Sachidanandan says he is a materialist. The projection of Athman in body is also done by that "I" or body and thus he analyses himself and considers him as a materialist)

Set 2:- The state of dhyana, the state of having no body (asareera) are also the states of my body.

Those darsana which say that body is made of earth (mrinmaya) and is a jadavasthu (dead object) is doing violence (Himsa). And in darsana saying body is chaithanya one has to see the opposite.

I negate all dual logics which place Athman outside the body. We should show the boldness to agree that Athman also dies when body dies. We merge in the bhouthikaprapancha. And when body dies Athman will not survive. But the cheshta (movement) of the body, like our words survives. Body is a prison. Body as our gender and colour is our experience of peeda/sorrow. Revolutions should free our body. We, as body wants to dance. But we are unable to do it. The distances make us movementless. The architecture of the world which we made makes it a jail

(It is the combination of the first and second sets which makes this an incoherent and mad intellectually simulated speech as said by Sankaraacharya and the 11<sup>th</sup> sloka of Geetha. The body is not made of earth according to him, and the darsana which thinks so is doing violence. Then he himself says our body merges with the physical world. How can be that possible if the body is not *mrinmaya* and of the same nature as the physical world of elements? Chemistry and biochemistry has proven that the body is indeed made of elements and elements made of atoms and atoms of subatomic particles and thus body is energy. And this is said in our scriptures as well. He does not negate the *advaita* which places *Athman* inside body. And what is the jail of the body. Is it the *prapancha*? Then death is liberation. And if body is merging naturally with *prapancha*, *prapancha* cannot be the jail. Is it the imaginary *Athman*? Then that imaginary *Athman* is considered as real prison by him. And *Athman* then becomes a reality and not imagination. From whom and from which the revolutions can free body? If from *prapancha*, body is liberated naturally with no revolution at all by death because all bodies must one day die. If it is from *Athman*, *Athman* is not imaginary but real for him. It is an indirect agreement to reality of *Athman*. If it is from the experience of *peeda* itself that liberation is needed, and if the body itself is said to be *peedaanubhava*, do we expect liberation of body from body itself. And who should liberate it? The word revolution is not applicable for an individual body. Then comes the statement that it is the architecture which we ourselves have created that is making it a jail. Thus the mace of confusions are made again and again. This is just literal play of words and nothing else. And no science or logic exists in such statements and that is why such states are called *Unmatta* state by the Geetha.)

If I am body, That I have created a architecture of world which have made a jail around me and I am that jail around me. That is what is said here. So both body and the external world and internal world of own creation are jails. Boundaries or limitations for human beings. The liberation from that bondage is what he is seeking. This is the state of each dialectic materialistic intellectual. The liberation from the jail of own creation. The seeking of liberation from the state of bondage is what Geetha teaches. And that is the need of the hour for the present century.

Sl 12. *Na thwevaaham jaathu naasam na thwam neme janaadhipaa:*  
*Na chaiva na bhavishyaama:sarve vayamatha:param*

I never had been extinct in any time. You also had been ever living. These kings were also there forever. Nothing new is there. Everything exists forever.

This is a very important sloka. The first sloka of *Brahmasuthra* *Chathusloki* starts with *Janmaadyasyayatha:*. What he said in that context is said here also by *Badaraayana*. For a materialist I am the body. And when body dies *Athman* also is extinct or destroyed. But this is quite unscientific. A temporary lifespan and a destructable physical body cannot be the "I". The dense memory of multitudes of *janma* as

different forms of evolution as energy and order of energy particles and as vignanaghana and archetypal memories of that evolution exists in each organism ,not only in human beings .Everything is chidroopa according to Sanskrit language. Everything is energy according to English language .Only language differs but the idea is same. The English version is only 300 or 400 yr old but the Sanskrit version is millennia old.Saying that everything existed before and will exist forever is to say that the arrows of time and timelessness has to be understood .By that thrikaalagnaana one cognizes the recycling of energy forever .The names and forms appear in the ocean of energy as bubbles or foam or as waves and disappear only to reappear again .This cyclical wheel of existence in spacetime is unknown to many.Only the thrikaalagna knows it.The energy ocean is always there while the bubbles and foam come and go. The law of conservation of energy works in this way.The equation  $E=Mc^2$  also works in the same principle.In this ocean of energy which never decreases or increases,and is always in balance ,the living and nonliving things ,including these kings and you and me were always existing,and will exist .There is no death or birth for us.The death and birth are only for the physical forms and names.the true I does not die or take birth. The gnani knows how temporary are the tussles of this world and how temporary are the revolutionary sociopolitical upheavals and how such things repeat cyclically again and again.

The truth of this is known only to a few.They are gnaani.Those who does know this are agnani.Krishna remembers all the cyclical yuga and kalpa and is *kaalaswaroopa* and therefore *Thrikaalagnaani* and timelessness is his consciousness.Arjuna has not reached that state ,and that is why Krishna says this to awaken his memory and cognizance.

Sl 13. *Dehinosminyathaa dehe koumaaram youvanam jaraa*  
*Thathaa dehaantharaprapthidheerasthathra na muhyathi*

This is the thought of the dheera or the bold person.

The person who thinks body is I and Athman is only fragment of human imagination and unreal,thinks Athman ends when body is destroyed by death.And for him that is boldness(as Sachidanandanadan said).But here Krishna thinks in a different way. He says: I,as Athman enjoys infancy,adolescence,youth ,maturity and old age and different experiences in all these states.The I of infancy did not die when the I of adolescence was born.But the body had changed completely.All the old cells had been replaced as and when the body grows out of each stage.The body is constantly changing even in this very life.But what we call I does not change throughout this life.The deha dies and the dehi does not.The deha is destroyed and the dehi is not.The body is changing and temporary but the Athman as I is not changing and is eternal.It just undergoes *dehantharaprapthy*.The athman is a soothrathman which takes another body and express again in another form.(with or without memory of it).The cognizance of this truth gives one a rare boldness which is not seen in ordinary people .This boldness is not because of any imaginary Athman,nor is it because of the foolish belief that the end of the body is end of the athman too.But because of

scientific conviction that Athman alone is truth. It will never be destroyed. It is because of law of conservation of energy this attitude is developed.

Sl 14. *Maathraasparsasthu kountheya seethoshnasukhadu:khadaa:*  
*Aagamaapaayinonityaasthaamsthithikshaswa bhaaratha*

We had seen the attitude of the materialistic dialectics that I receive and enjoy and know pleasure, pain, rathy and virathy etc through the senses. In this sloka what does Krishna say? Krishna is speaking about Thithiksha. The sense organs are channels by which the jeeva cognize vishaya. The same vishaya can give several different experiences to different individuals. Therefore the vishaya, the attachment of the sense organs to vishaya both are temporary and changing. That means the vishaya experience also is temporary. It is not eternal. It comes and goes. Therefore one should cultivate Thithiksha to control them. One has to live in this world of experience without pride when gains or pleasures come, and without pain and sorrow when losses happen or insults happen. The really intelligent person with such thithiksha will not be attached to rathy or virathy which are opposites. Arjun is Bhaaratha. Bhaa is revealed Brahmagyana or light of knowledge. Ratha is attachment or affiliation. The love and attachment to Brahmagyana is the word meaning of Bhaaratha. (Literally an Indian as it is used). Being in love with the eternal, the love for the temporary is lost by wisdom. Thus it will not be difficult for Arjuna who is fixed in devotion to Brahma (as Sri Krishna) to practice thithiksha and to be a true Dheera or bold person. Thus Sri Krishna gives confidence to his Disciple. This is the teaching for every human being interested in the wisdom of Brahma. The teaching of a Lokaguru.

Sl 15. *Yam hi na vyathayanthyethe purusham purusharshabha*  
*Samadu:khasukham dheeram somrithathwaaya kalpathe*

In this sloka Krishna tells us which Dheera gets Amrithathwa or eternity or liberation from all worldly sorrows.

That Purushasreshta (Great purusha) who is not pained by experiences of the sense organs, which Dheera leads the battle of life considering pain and pleasure as equal (*samadukhasukham dheeram*) that person has attained Amrithathwa. The eternity here is not for the body, because all bodies should end one day. The end of one body is a natural process for the *dehantharaprapthy* of the athman. The one who knows thus and experiences the "I" as eternal dehi (athman) and not as temporary body, and because of that cognizance has achieved equality in pain and pleasure and all dualities, has become one with the eternal Purushothama Purusha as athman is that eternal abhaya (fearless) and bold one. The wisdom of nitya and anitya is needed for this understanding.

Sl 16. *Naasatho vidyathe bhaavo naabhaavo vidhyathe satha:*  
*Ubhayaorapi drishtonthasthwanayosthathwadarsibhi:*

For truth, there is nothing heard as nonexistence. It is everpresent. For untruth there is no existence either. This truth of truth and untruth is cognized by the visionaries.

Sath or truth is existent in thrikaala and is timeless eternal existence. Whatever is seen and felt as truth in sometimes and as untruth in other times and has a temporary existence has to be considered as untruth, (Asath) since it is not having the timeless quality of truth. By this definition Dehi (Athman) is sath and deha (body) is asath. there is no abhaava for dehi. And there is no bhaava for deha. This is the Nitya and anitya vasthuviveka which the gnaani have reached. This is a basic principle of Samkhyayoga. It means nothing is created out of nothing.

This view was upheld by Hegel in the western world and following him Marx also took this samkhya doctrine. And this was also taken by Virchow, the father of cellular Pathology who stated “*omnis acellulae acellule*” (No cell is created without a previous cell) and the modern genetics also follow this principle.

Abhaava is nihilism. This is present for dravya only, not for the eternal chidroopa of energy as Athman, says the samkhya doctrine. The chidroopa as energy exists everywhere in everything and without that nothing can be created. The physical body, the physical universes/multiverses with innumerable celestial bodies etc are generated from the energy ocean (milky ocean) and they arise, set, appear, disappear in the ocean of energy. When we imagine a state of origin of such a multiverse we will imagine a timespace without any of these multiverses and then origin of them within it and existing in it and having different laws governing each etc. That primordial state of nonexistence of the universe is considered as emptiness by only the ignorant, because that energy ocean is the real satya and these universes and bodies are only the foam and bubbles in it. Sankara says that Brahmadravya as the ocean of energy is not empty, but for the ignorant mind it appears to be empty because of its lack of direction, spacetime, movement, effect etc. (*Dikdesakaalagathiphalasoonyam hi paramarthasath moodabudheenaam asad iva prathipaadi*). Sankara in Chandogya Upanishad Commentary). It exists eternally in everything. The generations of species and innumerable universes are temporary and existent only for a limited period of time like waves, foam or bubbles on the surface of eternal ocean of Brahma energy. Thus the chith and sath qualities of Brahma is explained by ancient sages. Krishan calls such gnaani as thathwadarsi in this sloka.

Sl 17. *Avinaasi thu thadvidhi yena sarvamidam thatham  
Vinaasamavyasyasya na kanchitkarthumarhathi*

In this sloka the Mahavakya of Isavasya Upanishad “*isavasyam Idam sarvam*” is used slightly modified and reversing the words as *Sarvam idam thadam*. By which *sarvavyaapi* all is pervaded, how can that *sarvavyapi* be destroyed or have an end? It is avyaya and endless and no one can ever think of destroying it. The jeevathma which pervades living body and *paramathma* which pervades entire cosmic body have the equal quality of *avyaya* or endlessness. One can destroy the physical body, physical objects, physical worlds but one can never destroy that which pervades the physical world and bodies.

Sl 18. *Anthavantha ime deha nityasyokthaa : sareerina:  
Anaasinoprameyasya thasmaadhyudhyasva bhaaraatha*

The physical body has an end. But the Nitya, the one who resides in the *sareera* (*sareeri*), *anaasi* (nondestructable) and *aprimeya* (which is not *prameya* of anything) has no end. Knowing this truth, hey, Bharatha, do your battle of life. Before this body falls do the swadharma and attain fame of being a person of dharma.

Sl 19. *Ya enam vethi hanthaaram yaschainam manyathe hatham*  
*Ubhou thou na vijaaneetho naayam hanthi na hanyathe*

Whomsoever thinks me as killer or as being killed, they do not really know me. I do not kill. Nor do I being killed. Athman do not kill and do not get killed either.

Veda says “*Maam himsyath sarvabhoothaani*”. Do not kill any bhootha/any element/ jeeva. Therefore Geetha which speaks of the endless Athman is not asking us to kill anything, neither do it say that we will be killed by anyone. It says the killed is not Athman and the killer is not Athman. The killed is the physical body. The killer is not the physical body or the Athman but the kaala or time. When time comes the body has to die and that is dharma of kaala, not of body or of Athma.

Being amritha Athman is not destroyed. Being nishkriya Athman cannot kill either. how can Athman (I) can be called killer and killed when it is Amritha and nishkriya? It is only ignorance of what is Nitya and Anitya which makes one say so.

Sl 20. *Na jaayathe mriyathe vaa kadaachith*  
*Naayam bhoothwaa bhavithaa vaa na bhooya:*  
*Ajo nitya :saswathoyam puraano*  
*Na hanyathe hanyamaane sareere*

I do not take birth. I do not die either. I do not originate and then disappear. I am Aja, the one without birth. I am Nitya, the endless or deathless. I am saswatha (eternal) and puraana (the oldest). Even when the body dies, I am not lost by death. These are the attributes of the I or Aham. Therefore it is different from the Aham or I of which Sachidananda spoke about in his letter mentioned earlier.

The saying that I am not something which originates and have a beginning, and then disappear having an end /death is important. Whatever has that quality of beginning and end is not I or Athman. The oldest principle is that eternally present Athman and not the body which come and go and has changes and assumes new forms and names by different combinations. It is not life after death, but the eternal principle which has no beginning or end that is being discussed here by Krishna. I am that eternally liberated and oldest principle with no beginning or end. Not the commonly understood I with a birth and a death and an interval which we call life. The vibhoothi of an Athman which has cognized this swarupa of Athman is equivalent to the vibhoothi of the Brahma itself. Brahmagnana is the only difference between Narayana and the common man. The one who gets the Brahmagnana is Narayana himself since he merges with the qualities here mentioned. For such a Brahmagna, there is no enemy and no friend. Everything is hari only. Can such a person do Himsa? The answer

comes in the next sloka. It is a question also to those who think that people who say body is made of five elements (mrinmaya) are doing propaganda for Himsa.

Sl 21. *Vedaavinaasinam nityam ya enamajamavyayam*  
*Katham sa purusha: partha kam dhaathayathi hanthi kam*

How can the one who knows Athman as Aja(birthless)Nitya(deathless)avyaya(one cannot decrease)avinasi(indestructible), kill anyone? Whom can he kill? And how can he promote killing? For what?

The one who knows "Idam sarvam Athman" and experience the vibhoothy of Athman, and who knows there is no destruction to Athman which is sarvavyapi, cannot kill anything or anyone. Because there is no enemy for him. Everything is pervaded by athman only. Only a person who thinks that this destructible body with a birth and death is the I, can see difference between I and You, can say "I will kill you" and do such killing. The one who sees Athmachaitanya in everything, and everything in his own Athman, cannot say that or do that. There is nothing but God for a Brahman and there is no duality and therefore in a perfect state of Advaita only one becomes perfectly nonviolent. He cannot even think of himsa, let alone do it.

Sl 22. *Vaasaamsi jeernaani yathaa vihaaya*  
*Navaani grihnaani naroparaani*  
*Thathaa sareeraani vihaaya jeernaani*  
*Anyani samyaaathi navaani dehi*

Just like people removing old and torn clothes and take new clothes, the Athman discards old bodies and take new ones.

This is the punarjanma vaada expressed in the most beautiful simile. Clothes cover the body. The body covers the Athman. The body discards old clothes and take new ones. Just like that Athman takes new body after discarding old useless ones.

By changing the clothes the body does not change. By changing the body the Athman does not change either. Whether I wear an old sari or a new one, I am always I only. The newness, oldness, the uselessness, and the torn nature etc are for dress and body comparable. The one who uses the dress or the body is the enjoyer/user and that is Athma and is permanent and never changing. If I remember how many dresses I have changed in my whole lifetime and how many of them were small and how many were big, and what was the nature, colour, texture of each I become Narayana. If not, I remain Nara.

The memory of all our janmas is not easy. The memory of all our clothes from infancy to old age is also not easy. So lack of memory alone is not disproof of punarjanma. In all Indian systems of knowledge Punarjanam is very strong. In Buddhist lore of India and in the Christian traditions also we find the concept of a punarjanma and an avathar. In sangham krithi of Chilappathikaara and Manimekhalai the concept of rebirths is strongly upheld.

The Upanishads say thus:  
*Kesaagra sathabhaagasya*  
*Sathaaamsa sadrisaathmaka:*  
*Jeevasookshmaswarupoyam*  
*Samkhyaatheetho hi chidgana:*

Divide the end of a hair into 10000 equal parts. In each, innumerable chidkana (energy particles) which are subtle jeevathma and only 1/10000 of size, do live. Since such quantum energy life particles of innumerable numbers flow from the kesa (hairs) of Vishnu, he is called Kesava. It is these Athmajyothi rays which take up different bodies by different combinations, permutations, and make up the pragna and memory of all these existences. The pragna is thus not a physical gross brain, but a subtle subatomic energy particle that form electrochemical energy transfer in various combinations. And the physical gross organ cannot remember all those previous existences and forms and names which it took before.

When this subtle energy is lost, the mere existence of gross brain does not help us. Because Athman is not the intellect in the brain but the universal cosmic energy entrapped in our body and liberated back to common pool and recycled back again. But in a new form, new name which we cannot remember.

But the discarding of old cloth is applicable only to old age and kaalamrityu. What is the criteria for akaalamrityu? Who decides that it is time for change of clothes in akaalamrityu

Think of a girl. She wears a new sari every day. She needs 365 saris per year. And she sometimes discards a new sari the next day she buys it. The newness of the dress or its beauty, its usability etc are not her concern. She decides when to discard it. I cannot decide her likes. You cannot decide too. It is her own decision. What I feel is new and usable for several days, is felt as old and not usable by her. Similarly when to discard is not decided by the cloth or by the onlooker. But by one who uses it. In case of Body, the body is not deciding it, but the Athman who uses the body as its cover is deciding when to discard it and change it. For a small animal the timespan of life is short. We may think it small but for it, the timespan of 6 or 7 years is full lifespan and 6 years is old age. For humans 120 years being full lifespan it is only 1/20 part of life. Like that also there are differences of old and new due to time difference. The human lifespan is short when compared to that of deva, manu, brahma, Vishnu etc and these beings discard their body several thousand or even millions or trillions of years after and their view of old and new is not ours. What we consider as several janam is for them just a wink of eye. Thus the timespace differences and concept of grossness, subtleness of universes and eternity and temporary nature are introduced in Indian philosophy. Such concepts came to western science only recently.

Sl 23 *Nainam chindanthi sasthraani nainam dahathi paavaka:*  
*Na chainam kledyanthaapo na soshayathi maarutha*



Weapons cannot destroy or hurt me. Agni cannot burn me. Water cannot wet me.  
Winds cannot dry up and make me reduced.

The difference between Athman and body is explained. The body is subject to injuries and destruction by weapons, can be burned by fire, and wetted by water, and drying up of body in winds and subsequent disorders are seen in every day Ayurvedic practice and in seasonal experience. But none of these elements can hurt, destroy, or even touch the Athman. The Athmagnani knows himself as that principle. Therefore, the qualities manifested in an athmagnani is not that of the body but of the athman. The fear of old age, and of the graying of hair, and wrinkling of skin, of diseases and death and loss of physical beauty and of wealth etc does not affect the equanimity of the athmagnani but does cause stress and strain to a person who has identified himself/herself as the body. Therefore only two types of persons can utter such words

1. Narayana himself

2. Nara who has become one with Narayana in perfect thanmayeebhaava.

They are saying from own experience (swaanubhoothy) and all others are just mechanically repeating the scriptures which they have learnt by heart and without experiencing the ultimate.

Krishna is Narayana. He is helping Nara to become one with Narayana in perfect Thanmayeebhaava and realize own Athmasakthy.

Sl 24. *Achedyoyamadaahyoyamakledyososhya eva cha*

*Nitya :sarvagatha:sthaanurachaloyam sanaathana:*

The words uttered in sloka 23<sup>rd</sup> is again repeated in different language to make the point clear to the disciple.

I am Achedya, adaahya, akledya and asoshya. Achedya because I cannot be cut with weapons. Adaahya because agni cannot burn me. Akledya since aapas cannot wet me. Asoshya since vayu cannot make me thin and dry. I am Nitya, sarvagatha, sthaanu, achala and I am sanaathana. Because of the 4 qualities of achedya, adaahya, akleshya, and asoshya whatever is Nitya (eternal) sarvagatha (pervading everything and omnipresent) stahnu (fixed and changeless in all times and space) achala (with no movement or fall from position) and sanathana (forever existent as before) is the dharma of the Athman and whatever is opposite to it are the dharma of the body. So the viewpoint of one who thinks I am body, and that of one who thinks I am Athma are opposites. The athmagnaani says I am athma, but he also proclaims that everything is Athman only. He then proceeds to explain the differences from that which is having opposite qualities.

Body is changing, temporary, and has beginning and end and is subject to injuries. Athman is opposite to these qualities. There is a samashtibodha in entire human race as well as in entire organic and inorganic life which is explored and understood by the Indian rishi. The modern psychologists like Karl Jung explore collective consciousness and archetypes of human mind. In a single person we often find experience of millennia of wisdom, which he/she could not have acquired in one short lifespan. From where does such wisdom and visions of eternity come? Several modern

scientists are now exploring this problem. Therefore the discovery of the ancient rishi that I ma athma and therefore I have the collective archetypal memory of entire universe and of all life forms for eternity of time is very important. It simply shows the level of human consciousness at that epoch when Krishna and Vyasa and many others before them lived as Bhagavatha says. Krishna here is representative of the mind of Narayana manifested in human form to recover lost knowledge and dharma and uphold it .

*Sl 25. Avyakthoyamachinthoyam avikaryoyamuchyathe  
Thasmaadevama vidithwainam naanusochithumarhasi*

I am called avyaktha(since not visible to gross senses).I am achintha(because mind or intellect cannot think and experience me through their rational thinking)I am avikari (since I do not have organs to experience vikara or emotions).If you know me as such ,you will not have sorrow in the death of the body.

I am athma,not body.If you know I like this,there is no reason to be sorrowful about the death or end of body.Because it is not me.11-25 slokas are the reasons Krishna lists for such an attitude to be developed.One can face death as just a natural phenomenon to happen to the perishable panchabhootha body.Those who think that I am bodyonly have sorrow in its loss.Therefore,from sloka 26<sup>th</sup> onwards Krishna adopts a different technique.He points out that even if you think that you are the body and not the athman,you need have sorrow over its death.Because then it is natural for it to perish.

*Sl 26Atha chainam nityajaatham nityam vaa manyase mritham  
Thathaapi thwam mahaabaho naivam sochithumarhasi*

Even if you think that the I am the body which takes birth and die,those phenomena of birth and death are natural for it and a person who knows this nature of things need not worry over what is inevitable.

All physical objects undergo destruction after a certain period of time.And they manifest again.This is a natural character of physical things.A learned materialist should be aware of this natural phenomenon.Then why should he feel fear for death? We find the modern materialists very proud to say that they are materialists and to make it a point that all the spiritualists who believe in Athman are unscientific.The method of science is to find out and learn the nature of objects.Once a person has learned that birth,and death are vasthuswabhava by scientific methods,why should he/she worry over what is inevitable?And what is vasthuswabhava has to happen. So in either way,whether I am a materialist or an arden spiritualist who believe in Athman ,I need not worry over death.

Till 25<sup>th</sup> sloka when Bhagavan use the word I he was pointing out the common I of all living things including himself and Arjuna ,as a spiritualist believing in oneness of Athman.The I is spoken from the field of Advaita in 11-25 sloka.From 26<sup>th</sup> the word enters the realm of duality of the materialistic physical body.Therefore he uses the term You and not I.

The scientist who has explored origin,sustenance or life and end or death of the universe and of life forms individually as well as collectively,and regularly forever,should have an emotionless(nirvikara)reasoning to these three states of change according to modern science which is materialistic.The same view is here pointed out as the materialistic view.Is not the method of the Athmagnaani /spiritualist Krishna scientific in that he explores the vasthuswabhava of the materialistic mind most scientifically as any modern scientist ?

*Sl 27 Jaathasya hi dhruvo mrityurdhruvam janma mrithasya cha  
Thasmaadapariharyerthe na thwam sochithumarhasi*

Whatever is born are sure to die .Whatever dies are sure to return or take birth.This is aariharya(inevitable)occurrence which no one can alter.So what is the use of worrying over the inevitable ?

We find day following night and night following day.We find seasons following each other in order.Wahtever is created is destroyed.Whatever is destroyed is recreated.This is the law of prakrithy or nature.Such repeating cycles of natural laws are fixed and cannot be altered .Therefore,the repeating cycles of manifested and unmanifested energy also is a natural law and need not be worried about. The recycling of energy is happening when births and deaths occur and that cyclical energy(sakthy)is natural and required for conservation of sakthy and the law being inevitable has to be accepted as such .The inevitability here is not one of resigned inactivity or of despair .This must be remembered .The words are uttered in the most hopeful manner by a blissful(prasaadhaathmaka) wisdom and encourages most efficient use of life energy when it is at hand .The multitude of people in the world worry over death and disease etc.Even the healthy are asked to think of what will happen to the body,what all diseases are likely to happen etc and made to live in perpetual fear making us a pack of cowards considering only about preserving what is destined to be lost ,and constantly afraid of some danger so that the stress and strain makes us completely inefficient and desperate .That negative outlook is not there in Krishna's words.It is the sweet message of prasaada and of hope and efficiency in each sphere of life.The chithaprasaada is the sign of a great yogin.It is the sign of a sthithapragna.Krishna knocks at the doors of every heart and of every life with a smile on his beautiful lips,with bliss in his compassionate heart,with enlightenment in his logically pure intellect and gives the song(geetha)of prasaada of hope and life .He removes all sorrows of life,all stress and strain of this life or samsaara and gives us perfect freedom from bondages of sorrows.If we cannot listen to that call ,to that musical harmony of his flute,we deserve sympathy.The call of that prasaadathmaka is to lead th evishadathmaka to path of prasaada.that is why Vyasa called his first chapter of Geetha as Arjunavishadayoga.the despair /vishaada is a disease to be treated by a prasaadhaathmaka only.

It is the duty of the prasaadathmaka to call the strayed cows to the correct path.The cows that heard the geetha of that flute comes back to blissful path which is their original state.The cows who didn't hear it,goes through the false paths and goes on despairing and trying to listen to it and asking for liberation.This also is an inevitable

law of nature. The prasadhathmaka has no worry in it. He performs his duty efficiently. He is satisfied with that nishkaamakarma.

Sl 28.

*Avyakthaadeeni bhoothaani vyakthamadhyaani bhaaraatha  
Avyakthanidhanaanyeva thathra kaa paridevanaa*

The elements or bhootha like body etc originate and manifest from the unmanifested (avyaktha) and they have an aadi (beginning) a Madhya (middle which is life) and an anthya (an end or death) which again is avyaktha (unmanifested state). For body what we see is only the middle. Before birth it is avyaktha and after death it is avyaktha or unmanifested energy state. Only the middle is known as manifested (vyaktha). So, there is no point in worrying over the inevitable. In 25<sup>th</sup> sloka Bhagavan said Avyakhoyam (I am avyaktha or unmanifested state). All the five elements and forms and names and prapancha made of them manifest from the avyaktha, live in avyaktha as manifested bubbles and foam or wave of that ocean, and merge back in avyaktha. All originate in me, live and function in me and merge in me which is the unmanifested state. This true nature of the eka is explained by prasadhathmaka Krishna to Vishadhathmaka Arjuna.

Sl 29 *Aascharyavath pasyathi kaschidenam  
Aascharyavadvadathi thatahiva chaanya:  
Aascharyavachainamanya: sruthi  
Sruthwaapyenam veda na chaiva kaschith*

One person visualizes this as wonderful. Another one speaks of this as wonderful. Still another loves to listen to it saying How wonderful. But, the most wonderful fact is that no one knows it.

For a person who had the anubhoothy of Athamadarsana, it is the most wonderful experience which had ever happened and will happen to him. He wonders how such a vision happened to me! And tries to find out that. In course of time, one gets a desire to communicate that darsana to someone else. And then beautiful words flow from his tongue with grace of Saraswathy. Hearing such sweet and wise speech on Athman/ Brahman the listeners/readers wonder about the wisdom and communicative power, the creativity of such an individual. Bhagavan says, the seer, the speaker or communicator and the listener had only partial knowledge of it, and have not known it fully and that is the most wonderful of all.

Those who had Brahmanubhava /vision of Brahma in Kaivalya are very very rare. We can count them on our fingers. The number of people who can communicate that experience in beautiful and wise words are still lesser. Once in a way a Sankara is born with both these abilities, not very often. And the number of people who want to hear such rare and wise sweet truth are even lesser.

Here we find Krishna the seer and the communicator and Arjuna the listener who also is a rare phenomenon. So, Bhagwan continues to say, the seer, speaker/communicator/ listener are rare and wonderful but still wonderful is the fact that no one knows it.

To say that ,Brahma is not known by mere words alone.Words are to stimulate others into a certain path only.The Brahma is beyond all words and beyond all communication, beyond all logic and intellect .

How wonderful is the Personality of the seer/communicator /world teacher Krishna and the lucky listener Arjuna ?And how wonderful is the personality of that Krishna which is unknown ,unmanifest ,Nirguna Brahma different from known,manifested, saguna Avathaar ,yet same as that ? Knower of Brahma as Jeeva and knower of Prapancha as relative truth created by his powerful sakthy Maaya ?

Sl 30. *Dehi nityamavadhyoyam dehe sarvathra bhaaraatha*  
*Thasmaadsarvaani bhoothaani na thwam sochithumarhasi*

Dehi/Athman resides in all deha/body as nitya ,not destroyable.It is in all bhootha whether it be a subtle paramaanu,a virus,a great banyan tree,animal,bird,man,or entire multiverses.How can one destroy such a universal principle ?There fore it is Avadhy(a not able to be killed).No being is ever destroyed or killed.All exists always as before according to vedic teaching.

Here what Bhagavan tells Arjuna is that the death of Bheeshma ,Drona etc is inevitable and it is not you who are killing them but kaala or time .When a suitable time comes everything leaves the temporary existence to return again in a different form.The end of Drona and Bheeshma has come.It is not you who is responsible for their death.You are just doing a swadharma of a jawan/a king who has to uphold his dharma.The message is not for killing but for upholding the swadharma.This is seen by the 31<sup>st</sup> sloka which begins with the word swadharma.

Sl 31.*Swadharmamapi chaavekshya na vikampithumarhasi*  
*Dharmyaadwi yudhaaschreyonyathkshathriyasya na vidyathe*

Battle is your swadharma.Therefore you should not shy away from that dharma at this final hour when every body is having so much of faith and depends on your valour for winning.For a kshathriya the sreyas is battle without moving away from dharma,for protection of dharma.Nothing else matters except swadharma.

The words Ksathra,kshathriya and kshethra have same roots.Kshethra is a field which can have kshatha or injury and destruction and a protector is needed for it .The kshethra or bhoomi of each of the varna is their division of labour and dharma also. Thus Kshethriya is the protector of Kshethra and its dharma as a Kshethrapaala .This division of labour in varnadharma makes it inevitable for a soldier to take up arms when there is need for defence of his kshethra (bhoomi).This was a natural law which made a kshathriya varna inevitable for a growing civilization.And it is so even in the current age.When the limits of a country are attacked still the kshatriyadharm is done by the rulers and army chiefs of that country in defence.In every nation such a army and its chiefs exists .And the governing body and rulers also exists.Without that dharma cannot be protected.Therefore Varnadharm is to be understood as a natural law and respected.

In Kurupandava War the dharma which Arjuna took upon himself was to take back the land and rights which were rightfully theirs, and to give punishment for those who did foul game of dice, insult of their dharmapathni Droupathy. He had done prolonged austerity and acquired divine weapons just for that purpose. He knew that was his dharma. How can he run away from that dharma at the zero hour when the two armies are facing each other? Is it not a running away from swadharma?

A dharmayudha is done for protecting dharma. Not for getting land or to do vengeance. The swadharma of kshathriya is not for preyas but for sreyas. Land, wealth etc is only preyas. That is not the aim of a kshathriya. He should be concerned with his swadharma. With protection of dharma. Even if he dies in that swadharma he gets sreyas, veeraswarga and fame of being a protector of dharma.

A man should not do karma for the sake of external objects or acquisition of luxury and pleasures it brings. By doing swadharma what comes naturally to him/her and what is obtained by nishkaamakarma is sreyas. Therefore do swadharma for sreyas, do nishkamakarma so that dharma is protected. This path for Raajayoga is opened up before human beings by Krishna through the listener Arjuna. Sankara says upto this sloka the paramaarthathathwaniroopana done by Krishna is Samkhyayoga.

Sl 32. *Yadrichayaa chopapannam swargadwaaramapaavritham*  
*Sukhina:kshathriya:paartha labhanthe yudhameedrisam*

Such dharmayudha are available only for the kshathriya who are happy and contended. The opportunity thus available by chance (yadrichayaa) is your opened door of heaven.

This life is a dharmayudha. The opportunity given to us in this life is our door to heaven. We have to take up this opportunity and do swadharma perfectly. The one who does swadharma without any selfish motives (nishkaama) just for protection of dharma is the most happy and contended one. This battle of life has to be taken as a door to heaven, an opportunity for us to do nishkamakarma for obtaining sreyas. For a soldier war is his swadharma. For a civilian whatever is his profession, it is his opportunity to do swadharma. Life is an opportunity for every one to live it fully, performing duties efficiently and unselfishly and happily. Whether one takes up this opportunity makes or breaks a human being.

Sl 33. *Athachethwamimam dharmam samgraamam na karishyasi*  
*Thatha:swadharmam keerthim cha hithwaa paapamavaapsyasi*

If you do not accept this war as your swadharma, you will lose the fame of doing own dharma, as well as swadharma. Thus you will acquire the sin of not protecting dharma.

Arjuna is a strong warrior who had won several battles singlehandedly and a famed archer of his times. Such a person, in the most important battle of his life, decides to run away from the duty. That will affect his fame and good name and people will think that he has been a coward, a imposter and a person who could not protect his

dharma. There is no other insult greater than that to a person of Arjuna's status. the rest of his life he will have to suffer that insult and guilty consciousness. This is here called the sin or paapa. Another is the real sin of not protecting the kshathriyadharma according to the varnadharma rule.

There is a story about two bhikshu of the Buddhist order. they were crossing a river. A woman called out and asked "Can you take me to the other shore? I don't know how to swim. It is nearing twilight. My family might be waiting for me and afraid of what happened to me"

One of the bhikshu thought: This is a young woman. If I take her to the other shore I will be touching a woman which is against my sanyasadharmam and my rules of conduct. He didn't listen to her and ignoring her continued to swim. The other one was compassionate. He took her hand and helped her safely to reach the other shore. That night, the one who helped the woman slept early and like a log of wood due to his effort in helping. The first one could not sleep. He awakened his friend and asked: "How can you sleep like a log after doing such a great sin?"

The awakened Bhikshu could not realize what his friend was saying. He could not recollect any sin that he had done. So he asked: -What sin I did?

The friend said: -Don't you remember that you have touched a woman against the injunctions of our sanyasa order? Is not that a sin?

The Bhikshu who helped the woman burst out laughing. He said. My friend, She was my co-traveller, a human being. I left her at the shore of that river itself after helping her in her time of need. But it seems you have the burden of her still on your mind.

Arjuna is like the Bhikshu who could not sleep. He was talking of ahimsa and of killing his Guru and own people as sin, his love for war which is natural to him as a kshathriya is still in him. He still has the desire to win the war, to kill his arch enemy Karna as he has taken an oath, and to get the fame of being the foremost archer in Kurukshethra war. He still has the desire to win over his land which is rightfully his. The papa is that uncontrolled vaasana which exists in him as a selfish fire. The word papa as sin is explained in the commentaries of Geetha by Natarajaguru and Chinmayananda in this contextual meaning.

Sl 34. *Akeerthim chaapi bhoothaani kathayishyanthi thevyayaam  
Sambhaavithasya chaakeerthimaranaadathirichyathe*

The elements will speak words which will create endless insult to you. For a respected person such insulting words are worse than death.

Till 30<sup>th</sup> sloka Bhagawan spoke the language of gnaana alone. From that Advaita state now he comes down to the most dual and common language so that every common man will understand the justice of the words. The insult that Arjuna ran away being afraid of the army of Kourava from the battlefield will spread and it will be better to die than bear that insult for an archer of Arjuna's stature who had been respected for his valour so far by the very same people. Krishna knows Arjuna's psychology better than any one else.

Sl 35. *Bhayadranaaduparatham mamryanthe thwaam mahaarathaa:*

*Yeshaam cha thwam bahumatho bhoothwaa yaasyasi laagham*

All the Mahaarathi assembled here will think that you ran away because of fear .They will never think that it is because of compassion for them.You was a respectable individual for them previously.Now you will become a silly coward for them.

What a fall that will be for you? Krishna asked Arjuna.

Sl 36. *Avaachyavaadaamscha bahoovadishyanthi thavaahithaa:  
Nindanthasthava saamarthya thatho du:khatharam nu kim*

What is more painful than hearing the insulting words which are hurting ,about your efficiency in war ,and cowardice by those who are your enemies ?

Sl 37. *Hatho vaa praapsyasi swaga jithwaa vaa bhokshyase maheem  
Thasmaaduthishta kountheya yudhaaya krithanischaya:*

If killed ,you will reach heaven.If wins you will enjoy the land which is rightfully yours.Therefore whatever happens ,I will do the battle .Decide like that and with that firm decision,Hey son of Kunti,Get up and do your battle.

Sl 38. *Sukhsdu:khe same krithwaa labhaalaabhou jayaajayou  
Thathe yudhaaya yujyaswa naivam paapamavaapsyasi*

Without worrying about the dualities like success and failure,sorrow and happiness gain and loss,seeing them as equal,controlling all opposites/dualities in your mind do this battle as duty.Do the swadharma.No sin will ever touch you if you do with that mental make up.

In the 37<sup>th</sup> sloka two gains were mentioned.The swargha if death occur,and overlordship if the battle is won.In the 5<sup>th</sup> sloka of 2<sup>nd</sup> chapter these were the things which Arjuna mentioned as losses.Loss of dear ones(their death or gaining Veeraswargha) could be either considered as loss or gain.The loss and gain are according to the viewpoint which is determined by our minds status.If mind is controlled,and chithavrithy obstructed ,for a yogic mind swadharma is possible without these dualities of loss or gain.The advice is to do swadharma with a yogic mind.The bheja of rajayoga and nishkamakarma are in this.Bhagwan is able to analyse and explain the dialectics of opposites both positively and negatively.After this he starts with budhiyoga which again is samkhya itself.

Sl 39. *Eshaa thebhihithaa saamkhye budhiryoghe thvimaam srunu  
Budhya yuktho yathaa partha karmabandham prahasyasi*

I will explain this Budhiyoga in Samkhya for you.Listen.Hey,Partha,with budhi,(intelligently )sacrifice the bondage to karma.



In 10<sup>th</sup> chapter(Vibhoothy yoga) 10<sup>th</sup> sloka Bhagawan says Budhiyoga is Bhakthyyoga itself. According to some modern scholars there is no place for Bhakthi in Gnaana/samkhya. How baseless is that view is understood when we read these two slokas together. And Iswarapranidhana is a step for samkhya and yoga. According to Bhakthivedantha Prabhupada's commentary based on Nirukthi, samkhya is that philosophy which clearly explains Athmaswabhava. Samkhya is the gnaana which is born by systematic observation and analysis of Athman and body through different viewpoints and then synthesizing all, according to Nirukthi. That is why Pandit Gopalan Nair in his commentary, uses the term, In parabrahma for the word Samkhye in this sloka. From 11-21 sloka we saw advaita of samkhya. From this sloka onwards the most ancient rational intellectual thought system of the old samkhya of Kapila is said. This is different from the samkhya which existed among the Buddhist philosophers. From the end of this chapter we can understand that this ancient samkhya was known as Brahmi and the state of Samadhi in which the wisdom acquired was called Brahmi sthithi (state of Brahmi). The Brahmi is concerned with Brahma. The ancient writing and language also was called Brahmi in India and this is not an accidental name. The last half of the second chapter is called the state of Brahmi or Brahmisthithi by Krishna. (72<sup>th</sup> sloka). Before the period of Mahabharata and Krishna/Vyasa the samkhya and Brahmadhyaya were same. The first part was a condensed summary of it. The entire chapter (2<sup>nd</sup>) is a condensation and summary of the remaining 16 chapters. If we take in entirety Geetha is Samkhya and yoga and practical way of conducting in day to day life with gnaana. Since according to Nirukthi gnaana is samkhya, Gnaanayoga is equivalent to Geetha. Bhakthivedantha Prabhupada calls 2<sup>nd</sup> chapter as summary of Geetha. The comparison of Budhiyoga to critique of pure reason (Kant) is possible to some extent.

Sl 40. *Nehaabhikramanaasokthi pratyavaaya na vidyathe  
Swalpamapyasya dharmasya thraayathe mahatho bhayaan*

In Brahmadhyaya, two things will never happen. *Pratyavaaya* and *Abhikramanaasa*. Even a little bit of swadharma done, keeps the yogin fearless (abhaya). What is *abhikramanaasa*? A person with several years of efforts make wealth, or actions (professions) or fame slowly and steadily, but they are lost suddenly and this is *abhikramanaasa*. It is like something done in vain. What is *Pratyavaaya*? One has a definite aim and do karma for it, but gets an opposite effect. That is *pratyavaya*. For example to treat a disease one medicine was given. The disease did not disappear and a new one developed. That is *pratyavaaya*. Then there are several actions in this world which if done just a little will not give results. For example Agriculture. The field was ploughed, seed sown. But no water was irrigated and no fertilizer given or protection from pests done. The effect will not be as expected. Even if all done sometimes if climate/weather is not suitable effect is lost. Such opposite effects are not there in Brahmi or samkhyayoga. Even with a little bit of swadharma he is protected. The speciality for karma which is done by a gnanee is thus brought out.

Sl 41 *Vyavasaayaathmikaa budhirekeha kurunandana  
Bahusaakhaa hyanantasha budhayovyavasaayinaam*

The onepointed intelligence is fixed on one goal.It does not loose its aim.For people who are involved in many things do not get that concentrated effort and get lost in several external objects.

Concentration is essential prerequisite of gnaana/yoga /as well as bhakthy.When there is the onepointed concentration in a goal people reach it .If no concentration,people get just an interest in any subject and become master of none .The pure intellect of a person who meditate on an aim is what one needs for gnana and such people are only a few.Concentarted meditation is the seed of all great actions in this world.Science and arts are possible due to concentrated mediatation only.One has to view the meditation of Brahmagnani in this light.

Sl 42. *Yaamimaam pushpithaam vaacham pravadantyavipaschitha:*  
*Vedavaadarathaa:paartha naanyadastheethi vaadina:*

There are people who are interested in argumentative discussions on veda and its words and think that these arguments alone matters.They go on uttering these words and arguments in sweet and logical words but do not meditate upon them and get the experience themselves.As long as they do not get own experience(swanubhoothy)and go on repeating what is said by others and in books ,they too remain ignorant fools (mooda). The people who are mere dukrinjkarane,mere scholastic panditha,and use Vaakyajaala which confuse their own minds are critisized by both Krishna and Sankara ,because they are dangerously taking others also along the wrong path.Unless one practices what one says,and experiences the truth oneself Indian seers did not consider them as philosophers.In the western philosophy this is not mandatory.A person can live as he pleases ,but can write intellectually and talk intellectually and get the name of philosopher.In India unless there is yama,niyama and sadhaachaara one is not a yogin/philosopher of repute.Just scholarship is not enough.

Sl 43. *Kaamaathmaana:swargaparaa janmakarmaphalapradaam*  
*kriyaavisheshabahulaam bhoghaischaryagathim prathi*

They are Kaamaathman(people with desires).They desire heavens.To get worldly pleasures and wealth they are doing several actions which leads to continued births and deaths and are not liberated souls.They too have added their flowery words about these actions .Thus scholarship has created more harm than anything else by confusing people.

Sl 44. *bhogaiswaryaprasakthaanaam thayaapahrithachethasaam*  
*vyavasaayaathmikaa budhi:samaadhou na vidheeyathe*

Those who are desiring worldly enjoyments and wealth ,are influenced by such flowery words and their minds are attracted to them.For such people who has lead people in wrong paths,and people who chose such wrong paths,the concentrated

dhyana and intelligence fixed in One does not happen. They become unable to perform great deeds.”Samyak aadheeyathe yasmin Athma thathwa yaathaathmyam”. Samadhi is the concentration in acquisition of self knowledge. For those who run after external worlds and its enjoyments ,the internal world is unapproachable. And they cannot attain Brahmagnaana. On the other hand, if a person is able to do dhyana and reach Samadhi state ,it has to be inferred that he is having no desires in external objects or their enjoyment and he is concentrated in Athmavidya.

Sl 45. *thraigunyavishayaa vedaa nisthraigunyo bhavaarjuna:  
nirdwandho nityasathwastho niryogakshema aathmavaan*

The veda has their subject the three guna ,sathwa,rajas and thamas. Arjuna, Cross those thriguna and go beyond them. Get liberated from all dualities of sorrow and happiness, gain and loss. Becoming nondual(nirdwanda)and nithyasathwa(eternally sathwik) fixed in Athma(Athmavan) and not desirous of Yogakshema do dharma. (Even if such a person is not desirous of yogakshema ,yogakshema comes naturally to him ). The yogakshema for him are God’s blessings ,not something he desired. Lakshmi and Vishnu gives Yogakshema for the one who does not desire it. In Naraayaneeya we find that the swaroopa of Vishnu is Nityasathwa. Arjuna is asked become merged in that .The best among the three guna is sathwa and concentrating on it, which is light itself one can go beyond it. This is the suthra for Athmopasana. Then what is the use of the veda which are thrigunathmaka for a nisthraigunya who have crossed beyond all guna? That is said in next sloka.

Sl 46. *yaavaanartha udapaane sarvatha :sampludodake  
thaavaansarveshu vedeshu braahmanasya vijaanatha:*

What is the use of water in a small well when everywhere is filled with water? The use of Veda for a Brahman is only that. Brahmana here means the one who is concentrated in Brahmavidya, in Brahma. He is immersed in Brahmanubhava. All the other worldly things are small wells in front of that ocean of Brahma experience. So, the karmakanda of veda with the three guna and its dharma is only a small well with water for a Brahmana , a true Brahmagnani. The word Brahmana does not denote a particular caste/class as many people misinterpret. It denotes a Brahmagna. Vedavyas who recreated veda was son of a fisherwoman ,who became a Brahmagna. For him even a Chandala is able to become Brahman by his brahmagnaana. The same view was upheld by Sankara.

Vyasa said:-

*Aho batha swapacho athogareeyaan*

*Yaggihuagre varthathe naamathubhyam*

*Thepusthapthe jjihuuvu: sasnuraryaa*

*Brahmaanoochurnaamagrinanthyethe (Bhagavatham 33.3.7)*

Brahmarasa is the most revered and enjoyed greatest Amritharasa. For a sathwanishta who is in yoganidra on that milky ocean ,there is no interest in worldly pleasures. It is only for people who has no interest in Brahmavidya .

Sl 47. *karmanyevadhikarasthe*  
*maa phaleshu kadaachana*  
*maa karmaphalahethurbhoor*  
*maa the samghosthwakarmani*

This is a very important sloka in this chapter always repeated by all when talking about karma and dharma.

Krishna says:- You have rights only on your karma or actions. You have no rights on the effects of that karma. Therefore do not do karma with desire to get its effects. At the same time do not get associated with akarma (lack of action).

*Karmanyevadhikarasthe*  
*Maa phaleshu kadaachana*  
*Maa karmaphalahethurbhur-*  
*Maa the samghosthwakarmani.*

For human beings, to stay away from all karma is difficult. But karma causes bondage and series of births and deaths. So, to get out of the bondage to karma how one should do karma? Without expecting anything from our karma as a reward/effect, but at the same time doing the karma with utmost efficiency, a person performing swadharma gets chithasudhi, prasaada and freedom from bondage to karmaphala. Only then one becomes qualified for the next step, sarvakarmasanyasa and Brahmagnaana. If we do a karma with expectation of its result, we are bounded by the series of vaasana and rebirths attached to that karma. The anaasakthiyoga and Nishkaamakarmayoga are pointed out in this sloka. Without running away from our responsibilities, and utilizing 100 % of your efficiency and knowledge, do every karma, without asking for or expecting any selfish gain. This lifestyle is essential for the citizens of any welfare state. The selfish individualistic lifestyle of doing even a small deed for selfish gains is increasing day by day and it is this which brings about the inequalities in society. Therefore the teaching of Krishna has to be considered not only by India but all nations who think of a peaceful co-existence in a global environment as an entire welfare global state. From an illiterate and uneducated housewife to a most learned statesman this lifestyle has to be made practical and is possible too. It is not an impossible exercise Krishna is suggesting. It is a possible thing for all of us in our own fields of profession, society and homes. Every individual has to experiment himself/herself with this lifestyle. It is not mere theory to be read and forgotten.

Sl 48. *yogastha:kuru karmaani samgham thyakthwaa dhanamjaya:*  
*sidhyasidhyo:samo bhoothwaa samathwam yoga uchyathe*

Fixed in Yoga, and devoid of attachment to gain or nongain (sidhi/asidhi) having equality of mind in such opposites or dualities do your swadharma. If you can do this that samathwa (equality) itself is the Yoga.

“Samathwam Yoga Uchyathe”

According to the modern concepts equality is a term that originated in France during French revolution. But we find this word throughout Bhagavad Geetha ,from the period of Krishna at least, which is 3000 years before the Christian era. What Krishna is doing is to help Arjuna raise to the level of a Rajayogin. It is not just a call to do duties but to do it like a yogin. This is something possible for a householder king like Arjuna ,just like a sarvasanghapanityagi sanyasin is what Geetha means. The equality or samathwa of everything ,of every opposites or dualities is the ultimate vision of Advaita of Krishna and it is not at all accidental use of a word .

Sl 49. *doorena hyavaram karma budhiyogaadhananjaya  
budhou saranamanvischa kripanaa: phalahethava:*

Dananjaya, Go far away from the actions which are lowly in nature. By your budhiyoga , decide which is low karma and which is great karma. For that depending upon budhi itself do constant enquiry. Understand that those who do karma with motives of selfish gains only are the most lowly people.

If we read the 48<sup>th</sup> and 49<sup>th</sup> sloka together , Krishna is asking Arjuna ,to depend upon (saranam) Budhi, swadharma with sangharaahitya to reach the ultimate state of Yogin. The words Budhou Saranam in 49<sup>th</sup> sloka and the dharmam saranam are taken later by Buddhist terminology and instead of sangharahitya (lack of attachment to vishaya and karmaphala) they modified it as sangham (or an institution of religion based on co-operation). The Budhi or intellect is resorted to for differentiation of what is good and what is bad ,and what is eternal and what is temporary etc. This is the most ancient yoga of human brain which made it different from other animals and birds. Therefore Krishna says to exercise the budhiyoga and find the truth of what he said ,whether selfish deed or unselfish deed is better and which one Arjuna wants to choose.

S150. *budhiyuktho jahaatheeha ubhe sukrihadushkrithe  
thasmaadyogaaya yujyaswa yoga: karmasu kousalam*

The man with budhi enjoys both both good and bad here itself. Therefore get ready for Yoga. The efficiency in karma itself is yoga.

*Yoga: karmasu kousalam.*

The gnaanayogi ,by his gnaana destroys all his karma in this birth itself and become jeevanmuktha. The best yoga is that. Get ready for that yoga. In the previous sloka it was said Samathwam yoga uchyathe and here it is said efficiency in karma is yoga. It means doing karma with 100% efficiency with gnaana of what we are doing ,and with equanimity and nondifference in dualities like pain and pleasure, gain and loss etc is the yoga. Do that now. Get ready for doing that practical yoga and attain jeevanmukthy ,is what Bhagawan says. Only a person with samathwam can attain 100 % efficiency in karma. Because samachitha is most concentrated and balanced and efficiency is more in such a mind.

What is the equation for measuring one's efficiency in management sciences?

Efficiency (E)=(enthusiasmX experienceX expertise)-frustration which is  $E = e^3 - f$   
 Karmakusalatha=(sthirothsaahaX karmaparichayaX knowledge of that karma)-vishaada.

When I am a doctor I need interest and enthusiasm in my profession, professional expertise and experience to function effectively. I should be devoid of frustrations and have a concentrated mind in what I am doing if I need 100 % efficiency. My mind should not be distracted by other things when I work. And when Bhagwan says yoga is karmakousala he means exactly this type of concentration in swadharma. And he asks Arjuna to avoid the frustrating selfish thoughts (vishaadayoga) and do what is his swadharma as a perfect yogin. Budhi has to be great psychotherapist and bringing out his real worth. Arjuna had enthusiasm for the battle. If it was not there he would not have gained all the divyasthra from all sources and came to the battlefield at all. He had expertise in warfare being the first and used by human beings in great moments of their life when they are faced with certain situations. And Arjuna was in such a situation. Krishna is just removing the frustration of Arjuna as a greatest disciple of Drona the great archer. He had experience too in warfare and had shown his prowess in several occasions. The only problem now was his vishaada which was the result of his bond to Drona and Bheeshma. Krishna is just removing that vishada by his timely words and make him ready for the greatest act of his life, protecting dharma from adharma.

Sl 51. *karmajam budhiyukthaahi phalam thyakthwaa maneeshina:  
 janmabandhavinirmukthaa: padam gachanthyanamayaam*

The great people who with budhi, sacrifice the effects of their actions, get liberated from births and deaths and reach the paramapada which is anaamaya. Aamaya is disease or imbalance of the thriguna/thridosha in Indian medicine. Anaamaya is opposite of that. Brahmagnaani is niraamaya, beyond thriguna/thridosha and hence perfectly balanced and devoid of any disease/illness. Such people cross the sorrows derived by the thriguna state of the physical existence and reach the nirguna Brahmapada.

In Bhagavatha Vyasa says:-  
*Samaasrithaaye padapallava plavam  
 Mahath padam punyayaso Murare  
 Bhavaambudhir vatsapadam param padam  
 Padam padam yad vipadaam na theshaam* (Bh 10.14.58)

Taking refuge in the boat of feet of Bhagwan which is red and soft as tender leaves, the devotee cross ocean of samsara as if it is water collected in the burrow made by a cow's hoof within a second, and reach paramapada.

From this sloka onwards the state of such a Brahmagnaani is described and this is what Bhagwan calls Brahmisthithi.

Sl 52. *yadaa the mohakalilam vyathitharishyathi  
 thathaa ganthaasi nirvedam srothavyasya sruthasya cha*

The moment you cross this ocean of Maaya with the help of your budhi, then, whatever is heard and experienced and seen so far, as well as whatever is to be heard, seen or experienced will be attained by you with Virakthy. (without any rathi in it). I am the nitya sudha muktha chithroopa Athman. Covering me above the intellect is a maayaakanchuka (illusionary cloth) of desires. Because of that, the intellect misunderstands ME as the body. When that covering is torn by the same budhi, whatever is experienced and not experienced are experienced or revealed in a moment of swanubhoothy and I experience it with no emotions (in nirveda state) without rathi or virathi.

In that state of Brahmi experience the memory of a crore janma as different life forms, the unity of all in Brahma, the endless series of samsaara, maaya of anekathwa, reality of oneness all revealed and yogi just watches as witness, without dualities of emotions. The Athman, I, is a witness of that experience only. Taht Brahman only, watching the Prapancha and its order and disorder with equal darsana.

Sl 53. *sruthiviprathipanna the yadhaa syaasyathi nischalaa  
samaadhaavachalaa budhisthathaa yogamavaapsyasi*

Because of the seen and heard things of this janma, your budhi has some doubts. When your budhi is fixed in Samadhi, movementless and changeless, you have attained yoga. You have realized and visualized the absolute without any coverings of Maaya. That state of sthithapragna who is fixed in Athman/Brahman is Samadhi of yoga. And in such a yogi Samathwa and karmakusalatha are seen as symbols of his attainment of yoga. One has to determine whether the person has attained yoga by looking at such symbols of samathwa and karmakusalatha and nonattachment to effects or phala of karma.

The one who is trying to reach this state is called Aarurukshu. And one who has reached this state is called Aarooda. The first is disciple and the second is Guru. The only difference between them is that one has reached and the other is trying to reach. Krishna is Guru, teacher who has reached the state. Arjuna is disciple who is trying to reach the state but at times get some difficulties and is stuck by vishadayoga when the Guru compassionately leads him beyond removing the obstacle. From an arooda who is a great yogin only ananda flows out no vishada or frustrations happen to him/her whatever life situation he/she has passed through. He/she responds to good and bad experiences alike and with equanimity or samachitha. Therefore even bad/sorrowful experiences in the life of a yogi is to be taken as the signs for others to understand his/her samachitha state.

Sl 54 *arjuna uvaacha:*  
*sthithaprajnasya kaa bhaashaa samaadhisthasya kesava*  
*sthithadhee: kim prabhaashetha kimaaseetha vrajetha kim*

Arjuna asked: -Kesava, What is the language of a Sthithapragna who is fixed in Samadhi? How does such a sthithadhee (fixed intellect) talk? How does he live and travel?

The question is asked by Arjuna to Krishna who is the best known sthithapragna. And Arjuna had been in close contact and friendship with Krishna from his childhood. Even

those who are living with the yogi are unable to understand the ways of the great yogi. Arjuna is the greatest example for that ,as revealed from this question.Arjuna saw Krishna as friend,relative and adviser and protector and knows how he conducts himself in life.But he does not realize that this is the way of life of a person who has attained Samadhi ,an arooda in yoga.There is nothing to be amazed in this . even a husband cannot understand the Samadhi/yoga state of his own wife though they live under the same roof .So a friend need not be expected to know that.

Sl 55 sreebhagavaan uvaacha:

*prajaahaathi yadaa kaamaansarvaan paartha manogathan  
aathmanyevaathmanaa thushta:sthithaprajnasthadochyathe*

Sri Bhagavan said:-

When satisfied in Athman by Athman,one throw away(discard)all mental desires ,that one has become Sthithapragna.

Because of the bliss of Athmananda ,the rasa of Brahma experience,all other desires are thrown off from the mind.It is just like a serpent discards its skin .Or a child discards its toys when he is an adult,that the mind throws away all other desires when it gets Athmasukha.

Sl 56 du:kheswanudwignamanaa:sukheshu vigathaspriha:

*veetharaagabhayakrodha:sthithadheermuniruchyathe*

When sorrows happen,without movement of the mind:when pleasures come without any desire in them,without emotions of like and dislike,anger ,fear etc a man behaves in life.In that case he can be called a sthithapragna.

Usually what we see around is that people cry over sorrows,finds fault with others for their illluck and hate others for them etc.Or people are too proud for having opportunities, wealth,fame etc in this world and tryto acquire more and desire more.When a sorrow come they find fault with God.But when a pleasure come they do not think it is given by God .Instead they say ,it is because of my valour,my efficiency etc .Some people end life due to frustrating sorrows of life.None of these reactions will be seen in a sthithapragna. Common people have desires for a particular taste,particular food,clothes,jewels,powers and positions,luxuries,women/men etc .They long for it .Are afraid of not getting it.The fear generates anger and hatred towards those who have it.These tendencies and emotions leads them to state of stress,neurosis and even psychotic behaviour.Therefore desires are the cause of sorrow and of deranged mental behaviours we see around.Such madness is not there in a sthithapragna.

Sthithapragna is ever satisfied whether pain or pleasure ,loss or gain comes to him/her. The thridosha of raaga,bhaa,and krodha do not touch him.He/she is ever saantha (peaceful/ tranquil)fixed in own Athman and such a mind is a silent(mouna)quiet mind and aperson with such mind is a muni.The sthithapragna is a sthithadhee Muni.(one with fixed intellect in Athman and therefore silent )

Every Muni has a unique opinion or Matham(in Sanskrit)which is now translated as a religion .A muni without a opinion(matham )which he expresses through his life is not considered as a muni.



“Naa sou Muniryasya matham na bhinnam”.Both pain and pleasure is considered as Bhagavad prasaada by a quiet tranquil mind.It does not perturb the mind of muni. Once a king and his minister were wandering in a forest .The king accidentally lost one finger of his right hand .The minister said ,it is for good that such a thing has happened. The king was angry and thinking that the minister is rejoicing in his mishap he put the minister in jail.After a few days the king went for hunting alone.There was a group of Kaapaalika who were searching for a man with all lakshana of uthamapurusha to give as sacrifice to their Goddess Kaali.They took the king and brought him to their chief.But seeing that he is lacking one finger which makes him imperfect he was let free.Then the king knew the meaning of what his minister said.He apologized and let the minister free.Even then the minister said it was good that you put me in jail.The king asked :why do you feel that?  
Because if I was with you,they might have let you free and instead given me in sacrifice because I have a finger intact.So even the stay in this jail of samsaara is for our good . That is realized by a sthithadhee .

Sl 57.

That p ya:*sarvathraanabhisnehasthathath praapya subhaasubham  
naabhinandathi na dweshti thasya prajnaa prathishtithaa*

Person without desire or special liking for anything,and even when faced with good and bad,do not react to them either with anger or praise ,his pragna have become fixed in Athman.

One who is fixed in Samadhi is a perfect anaasaktha.He does not praise anything excessively. He does not hate anything.Everything is equal.Every situation in life is equal.No like.No dislike.All seen with samabhaavana.Without running away from one's life experiences and without overreacting to them and blaming or praising them a person becomes sthithapragna.A householder has to aquire such a mental makeup to conduct life fruitfully and successfully.The rajayogi is the best Grihastha.He is the sthithapragna.

Sl 58. *yadaa samharathe chaayam koormonghaaneeva sarvasa:  
indriyaanindriyaarthebhyasthasya prajnaa prathishtithaa*

A tortoise withdraws all its organs into its shell in sight of danger.Similarly a gnanai withdraws all his sense organs from the sense objects sensing them as dangerous.

When one does this withdrawal from external vishya,by withdrawing senses from them he becomes a sthithapragna.

The senses always search for the objects to please them.Eye search forms,ear search sounds,tounge search tastes,nose search smells,skin search touch.They have desires to experience these.To control this desire for worldly sensory experience may seem difficult for an ordinary person.But yogi has already achieved that control.Just like a tortoise makes himself safe from dangers by withdrawal of organs the yogi withdraw senses from sensory stimuli and pleasures,and avoid contact with danger.This is called Pratyahara in the language of the yoga science.

In big Kshethra when the Dwaja is fixed below it a idol of tortoise is kept.It represents the yogic soul which is fixed,movementless,and can bear anything.A person with fixity in gnaanayoga is said to be having a koormabudhi(sharp intellect)and korma hear has a

double meaning .One is sharp and the other is a tortoise .Koorma is the avathar of Vishnu which could bear the Mandara mountain and all universes during churning of milky ocean. The yogic mind is equated in all these respects to a tortoise.Moreover the outer shell of the tortoise showing nine partitions which are equal is compared to the nine khanda of the world in a thantric method of India which later on spread to China. It is in the heart of a sthithapragna Yogin that all the worlds exist.Once Yagnavalkya and Maithryi had a discussion.It is more of a question answer type conversation.

Yag:- Maithryi,Where are you now?

Mai:-I am in side this room

Yag:-Where is that room?

Mai:-In the thapovana.

Yag:-where is the thapovana?

Mai:-In Bharathabhoomi

Yag:-where is Bharathabhoomi?

Mai:-In the prithwi(earth).

Yag:-where is Prithwi?

Mai:-In space(anthariksha)

Yag:-where is anthariksha?

Mai:-In Prapancha?

Yag:-Maithreyi ,where are the prapancha?

Mai:-Lord,I see several prapancha blooming and fading within me.

This is a way of making see the external prapancha in the internal spacetime.In all great seers the multitudes of prapancha are seen within and cognized within not outside.The yogi wears the entire Jyothishchakra within .The prapancha existes both external and internal to a yogin,whereas it exists only external to an ordinary person.When all senses are withdrawn from external objects ,the external world is internalized and yogin becomes niraakara,nirguna ,nirupama,nirayana equivalent toBrahman .When he walks or does karma after this,the senses are slightly revealed outside to others.At that time he is manifesting a sayana prapancha through his deeds and words ,from the nirayana prapancha which exists in his mind .This is equivalent to the order of creation .Thus yogin becomes the symbol of Brahma on earth.

Sl 59 *vishayaa vinivarthanthe niraahaarasya dehina:  
rasavarjam rasopyasya param drishtuaa nivarthathe*

The yogi who observes the Niraahaara has withdrawn from all senses.After visualization of the ultimate Brahmarasa,all vishayarasa are lost for him.

Indriya or sense organs are the ones who eat(aaharana)the sensory pleasures from external vishaya.The vishaya are therefore called Aahaara(food)for the indriya.The one who controlled the senses is therefore niraahaara.Because he has tasted Brahmarasa.He cannot relish any other rasa which are inferior to Brahmarasa.

Sl 60. *yathatho hyaapi kountheya purushasya vipaschitha:  
indriyaani pramaatheeni haranthi prasabham mana:*

Son of Kunti, Even the mind of a great scholar is affected by the indriya which are agents producing great stress/turmoils

We have several examples like sage Viswamithra who were put to test by the desires of senses and failed to control them. Even scholars and those who try to win over them by effort are taken away from their course and aim by such strong tendencies. Therefore to control them is not a easy task. So, when someone has become Brahmanishta and withdrawn senses, that means one has done the most difficult thing to achieve in this world. It is difficult to achieve but is not impossible.

Sl 61. *thaani sarvaani samyamy yuktha aaseetha mathpara:  
vase hi yasyendriyaani thasya prajnaa prathishtithaa*

Control all senses. Fixed in me, knowing me alone, be a yogayuktha. The one who has all senses under his control has his pragna fixed.

What is the difference between the scholar (vipaschitha) of 60<sup>th</sup> sloka and the samyami of 61<sup>st</sup> sloka.?

Samyami is Mathpara (knowing only me). He is the one said in 59<sup>th</sup> sloka as the seer of the Param (ultimate) and cognized that param as Me. I am that ultimate Brahma is his own experience or swanubhoothi, not a theoretical knowledge as is in the scholar. Scholar has knowledge but no swanubhoothi. He has not attained the oneness with Parabrahma. Therefore the paramabhakthy and paramagnana is not there in scholar. And his pragna is not awakened to that of yogic state. It is because of this, the senses can perturb the mind of scholar but not that of the samyami.

Sl 62. *dhyayatho vishayaan pumas: sanghastheshoopajaayathe  
samghaath samjaayathe kaama: kaamaathkrodhobhijaayatha:*

The scholar, though not experiencing or enjoying vishaya, is doing dhyana on them. By dhyana or thought of pleasures desires in them happen. Therefore, understand that constant thinking about the pleasures of senses without actually involved in them can lead to attachments to them and from it desires and anger are born.

Sri Yamunacharya said:-

My mind is in the lotus feet of Krishna which is the seat of the navarasa, and with constant desire in it. Therefore, even the thought of contact with women have become unthinkable to me.

That is samyama due to bhakthy in Krishna. Scholar is not in that state. Ordinary person also is not in that state. Both have not become "Mathpara" in devotion to God. Therefore scholar has all desires like an ordinary person and attachments to vishaya like an ordinary man. They desire fame, position, power, luxuries, sexual pleasures etc. When these are not obtained even great scholars get angered. All these are common to human beings (both females and males). and the psychology of common man and the difference in psychology of a great yogi is being explained by Vyasa through Krishna's teaching to Arjuna. If all men and women carefully listens to these words and try to become samyami, the stress and strain of worldly life can be at least minimized if not completely prevented.

Sl 63 *krodhaath bhavathi sammoha:sammohaathsmrithivibrama:  
smrithibramsaath budhinaaso budhinaasaath pranasayathi*

From anger is born the madness.From madness memory is lost.When memory is lost intellect is lost.By loss of intellect everything is lost.

When angered people say whatever they feel at the spur of the moment.It is emotional display ,not reasonable behaviour.And that emotional display is sammoha or madness without reason.When that mad anger overtake us,our memory is lost and we do not know what we say and how we act.We act as if we are not intelligent persons by our temporary loss of memory in anger.Thus anger leads to lack of intellect in the end.If a person loses intellect and reasoning power everything is lost and he perishes.

The chain of events started from attachment and desire to sensory objects,and then proceeded to anger,madness,memory loss,loss of intellect and total destruction of our personality.

Anger is like a fire which extinguishes everything in its way and destroys one who succumbs to it.

But sometimes one has to act as if one is angry.The story which Sri Ramakrishna told about a sanyasin who gave a mantra to a serpent so that it become harmless to children is an example.The serpent became too quiet by the power of the mantra so that the children hurt it and it became too weak even to crawl .When the sanyasin returned he was astonished to see the powerful serpent reduced to this state.The serpent said because of your mantra I have stopped biting and hurting children.Then the sanyasin asked”My friend.The mantra asked you not to bite and harm.But did it ask you not to hiss at them?”

Sometimes yogins hiss at people just to show the prowess of their energy.That cannot be taken as anger,but as a display of anger as if in a drama of life.

Sl 64 *raagadweshaviyukthaisthu vishayaanindriyaischaran  
aathmavasyairvidheyaathmaa prasaadamadhigachathi*

The yogin,who has liberated his mind from dualities of raagadwesa and from worldly vishaya,is walking around with his senses totally under control of his Athman,and therefore he attains prasaada.

Both loukika people and yogi are living with their sense organs.The difference is ,the loukika has no control over them but yogi has them under control of Athman.What is prasaada here? We talk of prasaada which we get from temples as a symbol of Bhagavan’s blessing.It is not that external thing which is spoken of here as prasaada but the chithaprasaada of the yogin.It is the purity of mind which brings about shanthi or peace .It is the lack of all sorrows on the dawn of dense bliss of Brahmanubhava .

Sl 65 *prasaade sarvadu:khaanaam haanirasyopajaayathe  
prasannachethaso hyaasu budhi:paryavathishtathe*

Prasaada ends all sorrows.The intellect of a person with bliss fixed and immobile(concentrated ).But that of one immersed in samsara is always in turmoil,not concentrated.

The mind which is not concentrated is like an Atlantic ocean. It is futile to search for peace in a turmoil of emotions. The mind that is concentrated is like a still lake (a maanas sarovar) where one can see peace and the signs of pragna as orderly and concentric circles of slight movements. That too only periodically. At other times it is totally still. Only in concentrated mind does pragna be seen and measured perfectly. In unconcentrated mind what we see and measure is lack of pragna and not pragna. Only a person with concentration and awakened pragna can be a philosopher/poet/scientist (combined) as Vyasa was. Or as Sankara was in more modern times. The next sloka continues to say the reason for madness of a loukika immersed in senses and their pleasures.

Sl 66 *naasthi budhirayukthasya na chaayukthasya bhaavanaa  
na chaabhaavayatha: saanthirasaanthasya kutha: sukham*

The one who is not with yoga, has no intellect. He does not have bhaavana either. If there is no bhavana there is no shanthi. If there is no shanthi where is happiness?

The lack of budhi is due to lack of concentration or dhyana. The yogi has dhyana. The loukika without dhyana therefore is said to have no concentration and hence no intellect. If there is no pure intellect bhaavana is impossible. What is bhaavana? Imagination and intuition is bhaavana and it is the function of our right brain while intellect and logic is that of left brain. Both should function synchronously and simultaneously to become a perfect human being. Natarajaguru in his commentary to this sloka says:-

“Bhaavana here means creative intuition. The word being derived from the root Bhav (to become). Peace results only when intuition comes into operation, along lines of creative becoming, which reconciles opposing tendencies of the mind. Real happiness is the result of a global sense of being where currents and counter-currents are stilled in happiness, which can be said to be the goal of contemplation”

Bhaavana is the creative power. And becoming one with the Paramathman in thanmayeebhaava, is the greatest creative power one can have. Once this happens the jeevaathman is equivalent to paramathman. Thus the jeevathman of a yogin with pure concentrated intellect and bhaavana merges with Paramathman and is bliss, or aananda incarnate and is totally peaceful (shaantha). This state is totally opposite to the loukika mind running after vishayasukha.

Sl 67 *indriyaanaam hi charathaam yanmanonuvidheeyathe  
thadasya harathi prajnaam vaayurnaavamivambasi*

The mind running after the senses, misleads the pragna to opposite directions as if a rudderless boat is pulled by strong winds and thus it loses way and direction. In 60<sup>th</sup> sloka it was said

*Indriyaani pramathaani*

*Haranthi Prasabham mana:*

How the sense organs attract the mind and leads it astray from the real goal is here said.

Sl 68 *thasmaadhyasya mahaabaaho nigriheethaani sarvasa:  
indriyaanindriyaarthaibhyasthasya prajnaa prathishtthaa*

Therefore , Mahabaaho,The person whose indriya are totally withdrawn from the vishaya ,his pragna alone is fixed and he alone is a sthithapragna.

Thus Krishna clearly states that one who has controlled senses and have merged with ultimate in Samadhi alone is sthithapragna.

What is the view of Susruthasamhitha,a BC 500 treatise on Ayurveda about pragna in jagrad,swapna and sushupthi states?

Purusha is sarvagna,sarvagatha,and kshethragna and is manifested as karmapurusha in every living being .When chethana is under control of thamas we get sleep.In normal natural sleep karmapurusha do not sleep.Giving the visions of experiences he had in the past,to the rajasic mind he is in wakened state even in sleep and therefore we see dreams.If one has to get out of sleep ,the sathwika tendency should be powerful.This is so in natural sleep so that we awakens every morning after sleep.But in a comatose state the rajasic mind is not awake and the sathwika power has been weakened so that we cannot awaken from it naturally.Sathwa and rajas are very weak in such thaamasic sleep .Those things which are not known to the ordinary jeevathma and known to the sarvagnapurusha are the dream visions.They are not signs of karmapurusha.But signs of sarvagnapurusha\*(Sareerasthanam 4.35 susrutha) and are present in sushupthy.

The Upanishads therefore equates swapnanidra as thajasa and prathibhaasarga and sushupthy as Samadhi state when only the witness sarvagnapurusha has visions as praagna.

According to modern psychological concepts man has psychogenic and viscerogenic needs.They are grouped as below:-

#### VISCEROGENIC

Breathing  
Food  
Excretion  
Ejaculation of semen  
Reproduction for survival of race

#### PSYCHOGENIC

1 Related to external objects  
Acquisition  
Orderly arrangement of them  
Experimenting luck/risk taking  
Making house,other daily use articles  
(Constructions)

2.Achievements with pride  
Doing the difficult tasks  
Overcoming difficulties  
(problem solving)  
Getting rewards/awards/fame

3 Protection of what is gained  
(wealth,pride,culture etc)  
Battles/wars and strategy of war  
(defence)

4.Power,leading,control,  
Thirst for liberation,

Appointing and obeying a leader  
5.Punishments ,law and order

Secretion of milk

6 Love,friendship,understanding  
Maternal vatsalya,  
Poshana,and paalana  
7.enquiry,experiments,knowledge  
Communication of knowledge,  
Language,logic,proof by analysis  
And facts,explanations  
(science /arts/philosophy)

## COGNIZANCE X EXPOSITION

In a comatose person only viscerogenic needs exists.In psychogenic needs numbers 1 to 5 are related to day to day life and karma of various types done by loukika. Number 6 comes under the emotion of Bhakthy and Prema.Number 7 comes under the reasoning of gnaana.In Samadhi state the power of mind is concentrated and great and therefore cognitive and expositional powers are maximum.Sometimes scientists have shown an extraordinary power of understanding a truth which they have been searching for ,in a sushupthy state .The greatest example is Sreenivasa Ramanuja of India ,who have said that he gets the most complex answers to his mathematical problems in sushupthy.He used to write them down ,when he wakes up from sushupthi. This is what Susrutha says about the sarvagnapurusha of sushupthy. If we draw a diagram with two triangles ,partially superposed and with upturned and downturned ends,in the shape of Shiva's Thudi,the form of pragna can be understood from jagrad to Thureeya ,and as individual memory ,collective archetypal memory ,subconscious and superconscious states .(Refer page 48 Souvarnam Geetha commentary in Malayalam .Kurukshethra prakasan. Dr Suvarna Nalapat 2000/2001). Karl Jung said it is difficult to discover a collective consciousness of entire universe. Because its limits and real nature is not attainable to human thought.It does not originate in individual human being's thoughts.It is not discovered by human thought either.They reveal themselves,not discovered by anyone.He has classified them as six types .Persona,shadow,Anima,Animus,old wise man,Earth mothe,and self. The "ego" of Freud is the centre of only the "I"of jagrath.It cannot internalize or understand the shadow or archetypes .If it tries to understand them,it is drowned as if a ship overburdened with cargo which it cannot hold.Thus Self is different from Ego.Self is not only the center but also the whole circumference which embraces both conscious and unconscious.It is the center of this totality ,just as the ego is the center of the jagrad mind alone.

The ego of Freud is the Karmapurusha of Susrutha.Self/Athman is the Sarvagnapurusha of Susrutha.The symbol of self is a child at one end and a yogi at another end (Freida Freeham ,the commentator on Jung says Christ or Budha ,instead of a yogin).Both are innocent .Therefore in purity ,equivalent to God.

Coming to pragna of individual and that of the universe.

The individual consciousness or pragna is viratpurusha /viswa in jagrad,thaijasa in swapnanidra(REM sleep)and Praaagna or Hiranyagarbha in sushupthy .Only Hiranyagarbha has the revealed pragna which is that of the universal pragna /sarvagnapurusha. It is a revealed allknowing enlightened vision of everything.The pragna named as Virat,Thaijasa and Hiranyagarbha are awakened in the consciousness of a jeevathma and is therefore Vyaakrithapragna or manifested pragna .1 Virat/Viswa:- The different forms and names ,persons,animals,birds,other external objects,stars,celestial phenomena ,different jaathi(born)or species.The pragna related to external gross universe in jagrad state known by our reasons,sense organs etc.

2.Thaijasa:- The subtle universe and its forms of sabda,artha etc as Prathibhaasarga in imagination and in dreamsleep (REM ).Creativity of arts and languages .

3.Hiranyagarbha/Praagna:- The manifested pragna in dreamless sleep or sushupthy as awakened vision of thw witnessing Athman .The cause of this Vyaakritha or manifested pragna is the avyakrithapragna in the cosmos/cosmic sarvagnapurusha. When the kaaranasareera is pure (nirmala/samskritha)pragna can get the knowledge of aloukika vishaya.This is akin to knowledge and vision one gets in Samadhi of the asampragnatha type ,though not exactly the same.Therefore this is considered as divine power as in the case of Sreenivaasaramanuja,who said I get it due to blessing of my Naamakkal Paradevatha.

About this Yagnavalkya has said:-

*Daivam Abhivyaaktham Pourusham Pourvadehikam.*

Pourusham here is one's karmasakthy/Ichasakthy.The power of the dehi in the past life is manifested as the divine gnaana of this janma,is the meaning of that.

Brihadaranyaka Upanishad says:In the right aksha is the Indhan ,the power as light.The deva who loves the indirect ,avoid its direct name and calls him Indra.In the left Aksha is his wife Virat.Hridaya is their place of union.The red pinda(mass)in hridaya is their annam(food).

Vaiswanara as male and Virat as female is imagined here.Purusha as I is the experiencing collective consciousness ,the Athman,as avyakrithapragna.Virat is the experienced universe ,prakrithy.And it is different in different individuals depending upon multifarious factors .

The place of union of the avyakritha and the vyakritha is the goal of yogi where jeevathma mege and become one in paramathman.That advaitabhoomi is experienced in Samadhi and its symbol for demonstration is the sushupthy.

Athman is enlightened.There for it is light,called Chid or Chidroopa(form of energy).

For example:- I am writing.For me to write,I need paper,pen,ink,so many other paraphernalia.If on internet I need computer,software,internet connection etc.These are all external objects.The tools human beings made for speedy communication.If all these are available ,can any person comment upon Bhagavad Geetha? Do everyone with these equipments wants to do it and to communicate it?That question and its answer given are important.It is not the external equipments or tools which are needed for such endeavours but the internal preparation,purity,and a desire to do it.

I speak in a classroom and on stage .For that I need mike,stage,classroom,listeners/ students and also the ability to teach /a degree or qualification to do so.But all these do not make all teachers equally good and acceptable.All orators equally powerful and communicative.Therefore it is not the external world ,but the internal world which gives



us our proficiency. Unless there is no Athmachaitanya, one would never think of or speak of or write of a text like Bhagavad Geetha/Upanishad/Brahmasoothra etc. My Athmachaitanya, my pragna makes me do such actions. The energy or oorja needed for it is to be preserved without scattering in petty lokaishya, and concentrated on my goal is the first requirement for any yogin. The first step is that Ekagratha and sraddha or concentration. Only a person who preserves one's attention in a goal (God/Gnaana) with concentration, gets the dhaarana or power of cognition and pragna. The all-revealing pragna which is always new and awakened (Navanavonmeshasaalini pragna prathibha) is called the prathibha. The yogic prathibha of Vyasa, Vatmiki, and of all great teachers have to be understood in this way.

The different forms of consciousness of an individual and the functions thereof is called the vrithi. Vrithi is a whirlpool. It has 5 bhoomika.

1. Kshiptha
2. Mooda
3. Vikshiptha
4. Ekagra
5. Nirudha.

By Ekagratha, one does chithavritthinirodha. The other vrithis are obstructed and chithavritthy is fixed only in the goal. The ekagra mind attains sampragnathasamadhi. When even that is obstructed in Sarvavritthinirodha, one attains asampragnathasamadhi according to Vyasa, Pathanjali and other teachers of yoga.

Bodha is a flow, the golden thread of which is continuous from jagrad, upto thureeya and beyond. Smrithi or memory is of experienced vishaya obtained from viparyaya, vikalpa, nidra etc as well. Swapna is the smriti of sleep. It is subconscious mind's character. The smriti of sushupthy is the memory of past life. It is equated with smriti of Samadhi. In an individual this is the only state which can be compared for demonstration, with Samadhi. Samadhi is a rare experience and sushupthy is a common experience. So for giving example and demonstrating the nature of Samadhi, the great teachers use sushupthy. It is a teaching technique.

Pragna is needed both for understanding the external world and for understanding nature of Athman. Both cognition and its memory are included in the word Pragna. Cognition includes the desire to know truth, the ability to understand it, concentration for it and chithavritthinirodha for achieving the goal and finally the gnana acquired by these methods. Smrithi is the memory of whatever thus cognized in jagrad, swapna, sushupthy and beyond.

*Bhavapratyayo videhaprakrithilayaanaam*

*Sradhaaveeryasmrithisamaadhi pragnaapoorvaka ithareshaam.*

The yogin are either Videha by birth or Prakrithilaya. Janaka, Sankara, Ganeswara are examples.

The second type is people by sraddha, veerya, smriti, Samadhi and pragna attain the goal in an orderly way slowly and steadily over a period of time (Kramamukthy). When the state of Nirvichaara flows continuously without obstruction they get Adhyathmaprasaada and their pragna become Rithambhara.

*Nirvichaaravaisaaradye adhaathmaprasaada:*

*Rithambharaa thathra pragna:*

This is different from the pragna obtained by heresay and guess ,that was present before the experience and is the state of Brahmanubhava.

..*Sruthaanumaanapragnaabhyaamanya vishayaavisheshaarthathwaath* .This itself is asampragnathasamadhi in which only vivekakhyathi remains for the yogin.

The growth of Pragna in Adhyathmika sadhana:-

In a newborn baby only the transcendental consciousness of its past birth exists. That is the pure consciousness which is natural to all living things. Then he starts to look at the place from where sound comes and recognizes directions.(srothasya dik). Seeing colours understands forms(Nethrasyarkka). Enjoys the taste of milk(Rasanaayaa varunaa). Knows the touch of mother and of wind(Thwachovaatha). Smells the food, mother etc(Ghraanasyaaswinou). Thus he gets the first consciousness of this janma as “my mother”. Then starts to pronounce the word.(Vaagindriyasya vahni) Thus each sense organ gets a type of pragna and a name for it ,and an adhidevatha for each. Thus the pragna of the sense organs is awakened .

When the child grows up we notice that certain things and certain subjects are of interest to it while others are not.(likes and dislikes). The mind fixes in that which is liked .For some this fixity and concentration is in acquisition of wealth ,for others in luxuries,for others in music,painting,pottery,or dance ,or in sciences.For some it is in Athman itself.In whichever the mind is fixed ,in that subject the individual shows abilities .In the other subjects ability decreases or is lost. The natural pure consciousness which was present while born is not lost ,only in the one who fixes interest in Athman. That mind of a sthithapragna remains innocent and pure as that of a newborn .

The knowledge that is aquired with help of upadhi is called sapaadhika. It could be either prathyaksha(direct)or paroksha(indirect). Paroksha is heard and is sruthi. Prathyaksha is seen and is darsana. Comparing one’s experience with that of another (upamithy)and finding out cause and effect by logical deduction(anumithy)are also paroksha knowledge. In prathyaksha there is indriyapratyaksha (seen by senses)and anthardarsana (by internal eyes). The Indriyapratyaksha and parokshagnana are anathmagnana. The internal perception by antha:karana is aparoksha and is the Athmagnaana also called kshetragnagnaana. This is a intuitive power. It is nirupaadhika. In the midst of the changing whirlpool of worldly experiences ,the witnessing Athma observes the whirlpool within getting subsided and knows the peace of pure consciousness .Because this is common to infants and yogi ,yogi is always happy and pure .The pure consciousness is transcendental and beyond our senses. It is thureeya. The golden thread of consciousness of sushupthy enters directly into that thureeya.

There are 4 types of sampragnathasamadhi.

1.savitharkka:- The analytical process of differentiation of one from another by sabda, artha,and tharkka(sound,meaning,argumentative logic). The gross elements are being studied in it. The Cartesian classical physics,Geometry and medicine etc come under such a process.

2.Savichara:-The object meditated upon is subtle elements. Like paramaanu,mind, intellect etc. Yet it has dependence on time and space. At one stage this will differentiate the gross elements from the timespace and analyse as swaroopa without

any tharkka(nirvitharkka)which is pure and without any swaroopa.The meaning alone is manifested .In nirvichara only the pragna called Rithambhara is awakened. Quantum astrophysics and theory of relativity slowly passes to nirvitharkka and nirvichara state of energy.Even then the element of deduction and differentiation persists.

3.Saananda:-The organ of thought discards all gross and subtle subjects of enquiry and starts to observe itself .Then the scientists turns into a seer and philosopher. Observing one's real nature bliss happens .

4.Saasmitha:-The meditation has become very mature and by ekagratha all the pratyaya of vrithy are gone and only "Aham Brahmasmi"remains.The body exists but the yogi is videha ,because the existence of the body is not felt by the yogin.Yet the thought that the subtle body exists remains and before the asampragnathasamadhi state (next step)is reached he merges in prakrithy(prakrithilaya).If one goes beyond that stage by paravairagya and abhyasabala,the asampragnataha which is kaivalya itself is experienced.The sorrowless Jyothishmathy is this stte.Visokaa vaa Jyothishmathy.

What is Jyothishmathy?The one who controls all chithavrithy as waves in an ocean,the budhisathwa is experienced as awaveless milky ocean of energy and fixing chitha in such a world of pragna is called Jyothishmathy.

Quoting Mahakasyapa,disciple of Budha Pragnaparamitha of Nagarjuna says 6 qualities are limitless.They are

- 1.Pragna
- 2.Daanam(giving alms)
- 3.seelam(character)
- 4.Kshanthy(patience)
- 5 Veerya(prowes)
- 6Dhyana( meditation)

He defines Pragna as the lack of difference between samsaara and nirvana.In Ashtangamarga , the dharmabhodha which is samyak(equal)is pragna.When impurities happen in that pragna it is called Avasaada or roga(disease).Therefore,for Arjuna who had developed Vishadaroga ,to get back his pragna Bhagavan is giving a musical medicine and that is his Geetha.An opinion which the founder of Theosophical society Madame Blavatsky has recorded and which can be compared to "Daivam Abhivyaktham" of Yagnavalkya is:" Consciousness is the cosmic seed of superconscious omniscience.It has the potentiality of budding into divine consciousness"(Secret doctrine vol V page 528)

In the opinion of modern neurology the multitudes of nerve impulses generated by our sensory organs reach through the reticular system in our brain and make it functional in the jagrad state and it is seen as beta rhythm in EEG.In sleep there are no impulses generated by sense organs.By darkening room,and by making silence etc we remove stimuli to make senses functioning to speed up sleep response.If there is sorrow ,passions , emotional outbursts etc they produce adrenaline and reduce our sleep.The stress of life thus produce insomnia.In 90-100 mts after we lie down to sleep there is REM sleep in which we have dreams.The muscles of eyes move when we see dreams though there is no external objects to be seen by the eye in that state.At that time the EEG is alpha.When praana is moving between the two states of bodha and upabodha the beta,alpha waves

alternate. In deep sleep or sushupthy we have delta waves and there are no dreams. In this state of perfect calm apoorvavishayagrahana (cognizance of subjects which were not known before) is possible.

Let us consider hypnosis. Concentrating on an object, thought or word/sound relax mind and body. By this one can control oneself and can get the experience of age regression and analgesia (lack of pain). The result of allowing attention to become highly focused on one's focus of experience and permitting orientation to fall into oblivion is the definition of hypnosis. But this is not the case with sampragnathasamadhi.

When the sense organs are pacified the secretion of adrenalin decreases. One gets an ability to withstand pain and pleasure alike. Thus the ekagra state in arts, sciences makes us withstand stress of life more than others.

Smrithy or memory is part of cognition and pragna. The mind is a book which has recorded the memories according to western scientists of psychology. The experiences, and objects which create electrical changes in human brain are stored as short term memories. If we see the same person/same object daily the electrical impulses being repeated (abhyasa/practice) become a fixed electrochemical change and is stored as long term memory. Thus our habits and practices make long term memories. Each event is a continuation of the event before. The orderly arrangement of these events and deducing the interrelations of them and visualizing them as a continuous whole is what we call a cultural memory or samskarasmrithy.

The direct perception (pratyaksha) as function of environment, and that as a deductive knowledge, and deduction as samskaravriithy is stored in cultural memory. (Hebb's memory consolidation model) That is what we call our memory. This formation of memory is called retention by Hebb and Hesserl. Pathanjali calls it Sthithi. For the sthithy or preservation of memory and cognition, the sthithideva Vishnu is responsible and Krishna as the charioteer of Arjuna's mind helping him to avoid smrithivibrama (as said previously) or loss of memory. Such a teacher/Guru is not an every day occurrence.

The place of long term memory is the synapses. Suppose there are N number of synapses in a brain. That brain can store  $2^N$  memories.

In human brain there are 10 000 000 000 000 synapses. That means we can store 20 trillion memories. (20 000 000 000 000) The archetypal and past life memories of various phylogenetic evolutions are stored in genes in 5 billion pair steps as a ladder in 4 nucleotides. 20 Billion in each DNA and in 46 chromosomes in a human cell 920 billion ladders and more of events and their memories are possible. Therefore the memory of a past life is not an impossibility. When the mind is pure and calm as a peaceful lake the state of nirvanalike state happen and such memories are awakened as if out of nothing. In our jagrad state we are revolving around our limited egocentric personalities, and has only short term and long term memories of this janma alone. When we get out of this bondage to ego, and become more evolved and centered around purusha, the smrithi also becomes expanded and we are able to see a different world of existence. It is with this state of consciousness the yogin speaks of the pithruyana and devayana etc of the departing soul. The person who merges in abheda state of samsara and nirvana gets the real pragna called jyothishmathi. About this pragna the mahavakya : Pragnaanam Brahma occurs in Upanishads. The sthithapragna of Geetha is fixed in such pragna.

Sl 69 *yaa nishaa sarvabhoothaanaam thasyaam jaagarthi samyami  
yasyaam jaagrathi bhoothaani saa nishaa pasyatho mune:*

Which is night for all other elements ,is the awakened state for the samyami. That which is wakened jagrad state for the elements is the night for the Muni. For everyone the sensory objects and their pleasures are important and they love them and run after them. Gnani has no liking for it and ignores it. For such desires his mind sleeps. Common people are closing their eyes to Brahma .But the eyes of gnaani is always opened to the Brahmagnaana only. Thus yogi has ignored sensory pleasures and concentrates on Brahma while the others do exactly the opposite. What is enlightenmet for yogin is never experienced by common people who are bhogins of sensory pleasures and they feel it as darkness or night. The day of bhogin of samsara is vishayasakthy. To it Yogin closes his eyes. Therefore it is night for him. The opposite like sand dislikes of a common man and a yogi are here shown. In 4<sup>th</sup> chapter sloka 18 also a similar idea is expressed.

Sl 70. *aapooryamaanam achalaprathishtam  
samudramaapa:pravisanthi yadwath  
thadvathkaamaa yam pravisanthi sarve  
sa saanthimaapnothi na kaamakaami*

Even when the ocean is everyday filled by rivers which enter it, the ocean is same and changeless. Like that even if numerous kaama enter ,the gnaani does not desire them and remain changeless and achala. The innumerable external objects of sensory pleasure does not make his mind change or dwindle from the one-pointed goal of nirvana and because of lack of desires to them he is perfectly peaceful and calm .Like a waveless ocean of energy which is always the same and changeless ,the mind of yogin is always full of energy yet shaantha .The shantha mind attain liberation. Not the ashaantha one. The enlightened intellect and memory is for shantha and not for ashaantha.

Sl 71. *vihaaya kaamaanya:sarvaanpumaamscharathi ni:spriha:  
nirmamo nirahamkaara:sa saanthimadhigachathi*

Which human being ,being egoless, nonattached, desireless ,sacrificing all kaama ,wanders around he has attained shaanthi. Such a person with shanthi and chithaprasada is Krishna's Sthithapragna and Pathanjali's Yogin. The definition of Brahmana according to Vyasa and Sankara are also the same.

Sl 72. *eshaa braahmi sthithi :paartha nainaam praapya vimuhyathi  
sthithwaasyaamanthakaalepi brahmanirvaanamrichathi*

Paartha, This state is called Brahmisthithi (State of Brahmi). Once we attain this state ,no more desires happen in the samsara. The one who has this nishta ,at the end of this life gets Brahmanirvaana.

With this sloka the second chapter Samkhyayoga of Bhagavad Geetha ends. This chapter is the summary of the entire Geetha. Whatever is said in this chapter is explained and elaborated in the coming chapters. Therefore the entire Geetha is actually the Samkhya and Yoga which existed in ancient tradition (even before Pathanjali).

### Chapter 3 Karmayoga

When Bhagwan said Brahmagnana is the greatest Arjuna had a doubt.

S11. *Arjuna uvaacha:*

*Jyaayasi chethkarmanasthe mathaa budhirjanaardhana*  
*Thathkim karmani ghore maam niyojayasi kesava*

: - Arjuna asked: Janardhan, If Gnana is greater than karma, why do you prompt me to do that cruel karma of killing my kith and kin ?

Sl 2 *Vyaamisreneva vaakyena budhim mohayaseeva me*

*Thadekam vada nischitya sreyaahamaapnuyam*

: - By the mixing up of words you have confused my mind. By doing what I will attain Sreyas? Tell me that one alone clearly.

Sl 3 *Sreebhagavaanuvaacha:*

*Lokesmin dwividhaa nishtaa puraa prokthaa mayaanaghaa*  
*Gnaanayogena saamkhyanaam karmayogena yoginaam*

: - Krishna said: The sinless Arjuna, In this world I have given from time immemorial two ways of nishta for me. The Gnaanayoga for Samkhya and the Karmayoga for Yogin.

Arjuna is sinless (anagha) Only a sinless person will have desire for hearing the words of a Brahmgani. The desire to hear the words of Bhagavan again and again is strong in Arjuna. That itself is proof for his purity .

Though Bhagwan here says samkhya and yoga as two methods here, we will find the unity of these two methods as and when we proceed with the words of Bhagvan. These are interdependent on each other because without yoga samkhya cannot exist and without samkhya yoga also cannot exist. The differentiation is only for easy understanding of the beginner. In Swethaswethara Upanishad we have mention about the samkhya.

Brihaspathy, the author of two vedamanthra was a great samkhya philosopher. Even before Kapilasuthra the principles of samkhya and yoga existed as is shown by the yoga and samkhya knowledge of his father Kardhama and the presence of the doctrine in Ththwasamasa. The Hiranyagarbha was the first to mention samkhya and yoga and to teach it . Before Jaimini's poorvameemamsa karmakanda existed .

Thus the word mayaa (by me) used by Krishna means not the personal Krishna of Mahabharatha times, not the historical Krishna, but as the impersonal Athman who has reached the state of Brahmi and visualized the thrikaala as one single entity. The samkhya and yoga are attained only by poor intellect and the word used "Anagha" or sinless shows that Arjuna is a good candidate for attaining that .

Sl 4. *Na karmanaamanaarambhannaishkarmya purushosnuthe  
Na cha samnyasanaadeva sidhim samadhigachathi*

A person who starts no action at all does not reach the Nishkriyabhaava or Naishkarmya. The one who accepts sanyasa does not get sidhi (moksha) by that alone either.

Earlier it was said that even a little of swadharma protects one from greatest fear. A person can sit without doing any swadharma like a log of wood or a stone. By that one cannot say that he has become one with Brahman in Nishkriya quality. Even a log of wood and a stone remaining as motionless is doing karma which are subtle and great. Therefore the thought that sitting idle and lazy without doing anything is Brahmanya is a misconception. Similar misconception is that by wearing beard, rudraksha, kamandalu and saffron dress and other external paraphernalia of sanyasa one has become a sanyasin. All such people wearing sanyasa dress are not real sanyasins and does not get liberation. Here sidhi is not the Animaadi ashtasidhi but Brahmisthithy. It is difficult to understand which one has attained that state or not just by one's external life and dress. Sometimes a householder might have got Brahmisthithy but it is not manifested to others. Such gupthayogins are amongst us and several dressed up sanyasins are not equal to them.

Sl 5: *Na hi kaschithkshanamapi jaathu thishtatyakarmakrith  
Kaaryathe hyavasa: karma sarva: prakrithijairgunai:*

No one can sit without doing anything even for a fraction of a second. All of us are doing karma influenced by our prakrithy and its qualities. One can stop doing the functions done for psychogenic needs. But how can one stop the viscerogenic actions? The stopping of praana, the stopping of thought processes in mind etc are thus difficult since they are viscerogenic and not under our direct control. Walk, talk, sit, sleep, think, eat, drink, digest food, breath and so on – we do so many karma for existence itself. By just opening and closing our eyes we make several muscles in and around the eye to work. Several organs and tissues and cells of our body go on doing the karma continuously even when we are asleep. We are influenced by the ratio of thriguna in us and we do karma due to that. The body, mind, intellect are bound to thriguna and cannot sit idle without doing anything. Therefore we are always doing karma. Then to say that I will not do karma and getting away from swadharma, is meaningless. Even in sleep we see darsana. We imagine that we along with the earth on which we live are fixed and do not do anything, while the earth is always moving and revolving round sun. Even the earth on which we fix our life and feet is not fixed and is doing karma continuously. We are traveling with earth everyday every moment around sun at great speed and we do not know it. Therefore eBhagavan say that nothing and no one can sit idle for even a kshana.

Sl 6 *Karmendriyaani samyamya ya aasthe manasaa smaran  
Indriyaarthaanuimoodaathmaa mithyaachaara :sa uchyathe*

Whoever controls the motor organs(karmendriya)and remembers the sensory subjects with mind ,he is called the Mithyaachaari(the one who performs untruth/mithya).The hands and feet are motionless.Body is motionless.Then say that I am Nishkriya and therefore has seen Brahma.The mind is running after the sensory pleasures even at that time.This dual action is called Mithya .In the story of the two Budhabhikshu,the one who was afraid of helping a poor girl because he feared breaking a rule ,was not performing his duty.But he could not remove her thought from his mind.The other one helped her as he would have helped any other soul in need.And he was not touched by guilt and his mind was clean.So,the duality of mind and the external action makes one impure and oneness of mind and karma makes one pure.We are in need of raajayogins whose thoughts,words and deeds are one.The world at present is full of Mithyaachaarins.

Sl 7. *Yasthindriyaani manasaa niyamyarabhathe arjuna*  
*Karmendriyai:karmayogamasaktha:sa vishishyathe*

Arjuna,The one who controls senses with mind,and as nonattached ,do karma with his karmendriya(motor functions)that person is great.  
The bhikshu who helped the girl to cross the river was of this type.The important thing is to control the senses by your mind.It is not the lazy inaction which matters but the action with perfectly controlled senses.The karma has to be done with anaasakthy(desireless).A great person do not shy away from the lawful responsibilities of life.He lives as a lotus leaf,without being wetted by the water of samsara,above the water of samsara doing his function of photosynthesis .The karma of yogin is thus differentiated from that of others by 1.Anaasakthy 2.Bhaavana or creative intuition mentioned in the 66<sup>th</sup> sloka of 2<sup>nd</sup> chapter.

Sl 8 *Niyatham kuru karma thwam karma jyaayo hyakarmana:*  
*Sareerayathraapi cha the na prasidhayedakarmana:*

Do the lawful karma which is your responsibility.Because karma is greater than akarma.By akarma one cannot even do routine body needs.  
Karma is above akarma and laziness .But is lower than gnana.Here the karma does not mean the pithrukarma or yagnakarma.Because Bhagvan say,by akarmanya one cannot do even sareerayathra(routine bodily needs) of life.When it is said that no one can live without karma it is understood that the word karma here is not yagna etc.Because several people do live without doing such great works.Even without yagna,sareerayathra is possible.  
There are several responsibilities each human beings have to fulfil in home,profession etc and to the nation and the world .By not doing them one is running away from one's responsibilities.And if everyone run away from responsibilities life becomes impossible on earth.For example ,production of food by agricultural pursuits is the responsibility of each citizen to make a sustenance economy of the nation and world.But the new generation is considering it as a lower jobthan white collar occupations.If every one thinks so how can the population which is ever increasing ,including the white collar ones,get food ?If food is not available how can life on earth survive?



The karma without desires is the best. The one who does not do anything is destroying ones family, nation and the world. By akarmayatha of such a person no one gets sreyas. Arjuna is a householder and belongs to kshathriya race and his duty is defence, protection of country and people and dharma . Therefore he cannot run away from those responsibilities.

Sl 9. *Yajnaarthakarmanonyathra lokoyam karmabandhana:*  
*Thadartha karmakountheya mukthasangha:samaachara*

The karma for yagna are different from other worldly karma. The karma done for yagna alone do not bind one to samsara. Therefore, without attachment , as if for a yagna, do your karma .

The karma of sanyasin, householders, man and woman has to be done as a yagna, without desires and as dedication to God. In this way every citizen is supposed to do panchamahayagna. These are Brahmayagna, Devayagna, Pithruyagn, Manushyayagna, and Bhoothayagna.

Brahmayagna is swadhyaya and is gnaanayoga. This is for each Athman since each athman is Brahman only. Thinking, learning and cognizing Athman/Brahman and teaching/ communicating the knowledge thus aquired is Brahmayagna. In that sense this swadhyaya of Bhagavad Geetha and its communication or sharing of thoughts to others is Brahmayagna only.

Devayagna is for getting the blessings of the Deva. Pooja, Homa, and the vaidika karma are for this. The day to day devayagna is done by men in the family but on special days and onauspicious days it is the right of women. And no man can get the full effect of daivapooja unless it is shared with his wife.

Pithruyagna is pithrupooja or sraadha etc. This is to get blessings of all the ancestors of the humanity. But it is also getting the blessings of the living parents, grandparents and elders who need love and care. It is not mere sraadhakriya for the dead but the love one shows to the living elderly people of the community. This is also responsibility of all, men and women alike. Manushyayagna includes athithipooja (athithy is guest/who can come on any thithy ) and giving food, drinks, shelter etc for the needy. This was a great dharma from vedic times in ancient India. Until we got independence , the people contributed their share to society by providing free shelter and food to the travelers and tradesmen carrying burden etc. I remember my grandmother and her mother preparing food and drinks and keeping them in a thanneerpanthal for the people and there was a lamp near it to be lighted in twilight so that people can see the way at night. The functions which Government do now, were functions of the entire people done collectively and co-operatively and done as service and for no profit at all. The Bhoothayagna is to feed and look after and protect animals, birds both domestic and not. Even the crow, ants , fish, crocodiles etc were fed by people .

Thus doing service to entire world , not only to human world but all living things, the people could perform karma without desire for its profit. This is called doing Karma for Yagnaartham. The karma itself becomes a yagna here. And it was not theory but was practical advaitha which each citizen did according to their ability.

Sl 10. *Sahayajnaa:prajaa:srishtuaa purovaacha prajaapathi:*  
*Anena prasavishyadhwameshavosthithwashtakaamadruk*

The value of doing yagna co-operatively by all men and women for continuation of a culture and humanity is said in this sloka.

In the past, Prajapathy created praja with yagna and said this is your dearest cow which gives you whatever you desire. With this let you become multiplied and prosper.

What is creation of praja with yagna? Yagna is the co-operative life of man and wife doing all responsibilities of family life. The prajapathy means the Lord of praja, the Lord of all who do multiply through their children. In 10<sup>th</sup> chapter 28<sup>th</sup> sloka Krishna says Prajanaschamsi Kandarpa (Among those who procreate I am kaamadeva). For a pathi (man) to create a child a pathni (wife) is needed. She is the Sahadharmini (one who performs dharma with him). And in the marriage ceremony called Prajapatya the girl is given to the boy with the blessing :Sahadharma-scharatha:” .Do your dharma together and travel in the life of samsara sharing all dharma. Thus life is a sahayagna which is done not alone but by two in a household for prajana (reproduction) and by many in a village for prosperity. Thus sahayagna is co-operative behaviour for community welfare.

Ishatkaamadhenu or dearest cow which gives all is not the woman alone for a householder, but the kshethra or land in which the earth yields all for his sustenance and for sustenance of his children and family. The co-operative agricultural pursuits of whole villages as a dharma of agrarian economy was done by man and woman as equal participants in the process with a division of labour.

Thus both the reproduction for sustenance of races and the agricultural pursuits for sustenance of the entire family and generations to come is sahayagna for people. And when we call a woman as sahadharmini, he is watching her not as a symbol of sin but as a symbol of sakti or power which gives support for all his dharma and efforts and it is a respected name for him. The 3d line uses the word prasava or the creation /birth of progeny clearly. The multiplication of progeny of humans/cows or cattle/and of plant life from earth are all included here by the kaamadhenu and its prasava.

Nataraja Guru in his commentary says:-Prajapathy (Lord of people) is the absolute understood in the context of human progeny which as such grows and multiplies like the sands of the seashore or the stars of the sky.

Unless food /grains/fruits/leaves etc also multiply in proportionate way, and cattle multiply to give milk and butter for children and dung and urine as organic manure for plants this will not happen. Thus the agrarian economy of ancient India recognized the importance of these three as one sahayagna.

Sl 11 *Devaan bhaavayathanena the deva bhaavayanthu va:*  
*Parasparam bhaavayantha:sreya: paramavaapsyatha*

Please the Deva with this. Those deva will also make you pleased. By pleasing each other mutually get the ultimate sreya.

Deva is the enlightened one. That which reveals its light. The chidroopa/chinmaya or energy states of Atman. The concept is that the jeevathma which is energy returns to earth as successors of human race and keep the recycling of energy and food cycles on

earth. The parents protect these newborn Athma with milk, butter and ghee and they when they grow up please the ancestors as the parents did before. Thus the races get sreyas by doing pithrupooja and respect of ancestors. The pooja of great souls and ordinary souls is the devapooja and the pithrupooja and both men and women do this. Probably women more than the males. That is why she is the power of the male (sakthi of the Shiva). This is the routine karmayoga which everyone does.

Sl 12. *Ishtaanbhogaanhi vo devaa daasyanthe yajnabhaavithaa:*  
*Thairdathanapradaayaibhyo yo bhungkthe sthena eva sa:*

When pleased, the deva become daasa of man and does everything for them. If we eat and enjoy everything that they give, without sharing with others, and without giving a part of it back as pooja to deva, we become thieves.

The great souls and Gurus are pleased by devotion and love and the service we do to them. The ancestral souls are also happy with our service and love. By their blessings in return for our worship they give us everything. This earth with its plenty of vegetation as annam or food for us is by the energy cycle of sun, earth, water, vaayu or winds which bestow rain and clouds and the organic manure from animal excreta. Thus both the deva as sun, wind, rain god, God of ocean, of vayu, agni, prithvi are giving us everything. Similarly our ancestors have passed on their knowledge and experience to us through generations so that we survive any situation by applying that knowledge. With these blessings if we do take everything, and selfishly use for us alone, and do not give anything or share anything for the world (earth, plant and animal kingdom, the deva of elements etc) we are thieves taking what is not ours. Therefore the dharma says to give a part of it for the deva, and for bhootha (devapooja/Bhoothayagna. Pithruyagna etc) and share food with fellow beings and animals/birds etc.

This is the most beautiful sahayagna which can be imagined and practiced by a compassionate human being. The sahayagna now expands to entire cosmos and loses its selfish nature which is restricted to me, my wife and children, my relatives, my community, my religion, my nation, human race to which I belong etc. It encompasses all animals/birds/lower kingdoms of species too and a co-operative sahayagna of the cosmic dharma is charted out in one's mind. The petty attachments are lost.

Sl 13. *Yagnasishtaasina: santho muchyanthe sarvakilbishai:*  
*Bhunjathe the thwadham paapaa ye pachantyaathmakaraanaath*

The sajjana (good people) who eats only what is left after the yagna or sharing/sacrifice are liberated from all their sins. The sin is for those who prepare food for oneself and eat it without sharing with others. He is eating sin only.

Yagnasishta is that which is left after doing panchamahayagna. The anaasaktha eats and enjoys that balance after sharing with all. Because of that, he is doing Karma for the happiness and wellbeing of all worlds, and is enjoying only the Athmasukha. Therefore he is sinless and innocent. None of the sins associated with karma touch him.

When we use utensils in the kitchen, in the fields etc we are killing thousands of subtle jeeva which are invisible to us. Therefore even agriculture and food processing involves a little bit of himsa. But even from such unknowingly committed sins the panchamahayagna

protects us. This is the best way to do dharma as sahayagna by an entire nation .The sreyas which was mentioned in 11<sup>th</sup> sloka is not attainable to persons who do not share food and wealth with others and live a selfish life. He is a thief as said in 12<sup>th</sup> sloka. And a selfish person cannot achieve the great pada or position .

The life of selfish existence is thus criticized by Geetha .Killing things for joy of tongue, thinking women are the things for enjoyment and not the participants in the yagna(sahadharmini), and accruing wealth when several people are poor ,the selfish people show their petty nature .If they share it with all their position become higher and greater. This is the seed of equality in all spirituality. And all socialistic and commune lives ,this principle is applied for a welfare state .But here the socialism is not for a particular class of labourers but for all of the living world and nature and is an ecologic socialism of the highest kind.

How did this seed of ecologic socialism originate ?What thought process generated it ?The 14<sup>th</sup> and 15<sup>th</sup> sloka explain that.

Sl 14. *Annaadbhavanthi bhoothaani parjanyaadannasambhava:*  
*Yajnaadbhavathi parjanyo yajna:karmasamudbhava:*

From annam(food) the jeevi(living things)originated. From the rain the annam was created. From yagna was born the rains. And from karma was born yagna.

Sl 15 *Karma brahmodbhavam vidhi brahmaaksharasamudbhavam*  
*Thasmaadsarvagatham brahma nityam yajne prathishtitham*

Karma was originated from Brahma. Brahma was from Akshara.

Everything is in Brahmakshara. And that sarvagatha(present in everything)Brahma is in yagna.

The linear origin of Akshara Brahman-Karma-yagna-Rains-Food-life on earth as a 6 step cycle is given here. And this is the reason why the entire samsara as a dharma of co-operative sharing between all is visualized. In Susruthasamhitha it is said:

*Dehasya rudhiram moolam*

*Adhirakthaivadharyathe*

*Thasmaadhyannena samrakshyam*

*Raktham jeeva ithi sthithi*

Blood is protected by food. It is the jeevan or life. Our body contains 75 % water. The protoplasm in a cell is mainly made of water. For food to be generated on earth we need water .The sahayagna of sun and oceans of the earth creates heat and rain by the help of winds in the monsoons. The sun is equated to male and water and earth as woman. They are prajapathy and his consort. Sahadharma is a yagna due to karmaphala. The yearly rains which comes as a orderly phenomenon is their sahayagna and its effects .The progeny is Vaarisuin Tamil and the order is Varisai and the water is Vaari all having same roots. All these are due to energy cycles and not due to the physical cycles. The physical cycles are manifestation of energy cycles. All happens in Brahman that is akshara (never ending). The sahayagna is due to the effect of karma of heat and water coming in contact and winds carrying the watervapour condensed in clouds to cooler altitudes to give them back as rain. What is taken away is given back in another form in this energy cycles. Seeing this Ishtakaamadruk as the cause of fulfillment of all desires the first creative intuition in man

understands the principle of the everlasting cycle of energy and sharing of everything for survival of all .

Annam,jeevi,parjanya,agni,jalam,vaayu ,karma,yagna and Brahma are thus identified not as separate phenomena but as different manifestations of the Aksharabrahma,different manifestations of same energy alone.

Sl 16. *Evam pravarthitham chakrm naanuvarthayatheeha ya:*

*Adhaayurindriyaaraamo mogham paartha sa jeevathi*

The one who does not follow this dharmachakra ,he alone becomes sinner and enjoyer of sense organs alone.His life is useless.

The one does not follow the dharmachakra of the cosmos which we also call kaalachakra (sudarsana)is not following dharma.Grihastha do duties in each of the rithu according to the dharmachakra and the season's needs.The one who does not know these dharmik rules just eat what he gets and makes his sense organs be filled ,but do not contribute to society in any manner .Not only that he hurts society by his selfish motives and selfish life .He is wasting his life and is of no use to society.And he accrues the sin of being selfish and attached to selfish motives.Only such people are the sinners.

Sl 17. *Yasthwaathmarathireva syaadaathmathriphascha maanava:*

*Aaathmanyeva cha samthushtathasya kaaryam na vidyathe*

The one who is satisfied in Athman,with desire in Athman alone,and is in the bliss of Athman,has nothing to be achieved .

Now three types of people are shown by Krishna.

- 1.The gnani who is ever satisfied in Athman and is the Athmaaraama
- 2.The householder who is doing dharma according to the dharmachakra and its orderly rhythms
- 3.The one who is bothered about only his selfish fulfillment of sensory desires and pleasures.

These three states of minds are the Gnaana,Yagna and the bhoga.

We can see these three types even now in our midst.therefore,the need of Geetha and its teachings is still needed.It will be needed in all ages as long as these three mentalities exist in the world.

The sanyasin , like Budha, is the Dharmachakrapravarthanasoothradharin ,like Krishna.

The wheel and its spokes are the sudarsana and the grihastha who do panchayagna .

Therefore the rhythm of the chakra of Vishnu is not changed with Budha or the successors who came after Krishna.The dharma of the wheel of Time is the dharma of Vishnu and Krishna.

Sl 18. *Naiva thasya kuthenaartho naakritheneha kaschana*

*Na chaasya sarvabhootheshu kaschidarthavyapaasraya:*

By the karma done here the Gnaani has nothing to gain.He has nothing to get from the bhootha(elements)as the reward or effect of karma.The one who has taken up a karma without any selfish motive for gain,and without anything to be gained for his selfish needs ,is the one who is the Athmaaraama.And the grihastha who becomes

more and more broadminded and unselfish and shares with every being what he gained without expecting anything from them is approaching that state slowly and steadily.

Sometimes people may think that a karma done without expecting anything out of it is useless or unnecessary .But the definition of use and necessity is different for different people.What is useful and necessary for a selfish person is not useful or necessary for an unselfish person.

As an example : I do kitchen work.I do diagnostic work in Histopathology .I do teach graduate and postgraduate medical students .These are karma which are considered beneficial to me as well as to others .I get my salary .The food gives benefit to those who eat it,the diagnosis gives benefit to the patients and to the clinicians who treat on the basis of that report,and the lectures and guidance give benefit to the students.Thus these are karma with visible benefits for both the doer/giver and the one who receives the benefit of the karma.

Now consider the swadhyaya of a scripture.Why should one study the scriptures?And why should one communicate it ? It does not bring any visible benefit to the one who study .Is it for the fame it brings? If fame was desired people would write something which will attract and interest majority of people .Not this difficult and rare task of interpreting a scripture.A short story,or a novel would have been read by more people than a commentary on the Prasthanathraya.The action is then not for such benefits.But done with a choiceless awareness that it is done for itself .Not for any other purpose or benefit.Then is it a useless or a purposeless act? Not at all.Though done without expecting anything and as an unselfish act ,it does bring certain unexpected benefits to me and makes me a better human being.And make my other actions also different from the same actions done by others.(other housewives,other pathologists,other teachers).The difference is in the way the karma is done.The unselfishness nature of the doer is naturally reflected in all his/her karma and makes them more perfect .

People are of different types.There are some people who say that spirituality and ideology are just drama for getting a good name /fame and for making money.And there may be truth in that when we look at certain people .But to say that all are like that or generalizing from a few examples need not be correct also.

There are people who think that whatever karma which gives sensory pleasure and increase the luxuries of life are the best dharma.They have got the archetypal memory of old Charvaka,Jaabali and Kanika etc.They believe in the principle “Rinam krithwa ghritham pibet” Drink ghee even if it is by taking a loan is the principle.They do not mind taking the wealth of others by fair or foul means and living a luxurious life.They are the selfish people.

There is another group who also believe that the sensory pleasures and luxuries are the only useful things but are afraid that if I take the wealth of others ,others will take mine too and therefore I have to obey some rules in society to protect mine and others wealth. They are the selfish people with a far vision of what might happen with my bad karma and by fear of loss to oneself obey rules as Hobbs in England and Helvetius in France had explained.According to Hobbs even a mother giving breastmilk to a child is because of the fear that if it is allowed to accumulate it will cause pain .If that alone is the problem the women can just milk it and throw away and need not share it with the child.The love,compassion for the child and the knowledge that it is the only nutrient for my child

to grow all are included in the function of the mother. In the book “Sermons on human nature” Butler had contradicted the views of Hobbs in this matter. Compassion and love are natural emotions in humans, especially in mother.

In India Yajnavalkya opined that it is difficult to find out love without the mixture of selfishness in it. But he had a broad vision to include in the letter SWA, (own) the adhyathamadrishiti, so that every thing exists in own Athman and Athman exists in everything. By such a mutual projection of all in oneself and oneself in all, one can attain a state where the self and nonself is not different. Thus swartha becomes paraartha. And a karma for swartha becomes a karma for parartha too.

There is another group of people. They do karma for themselves but see to it that the karma do not hurt others. They share whatever they earn for the benefit of all and their earning is only through the dharmic methods and not through adharma. This is an enlightened self interest (sydjewik) which can be practiced by all living in a society. These people do not sacrifice everything for benefit of others. But live happily enjoying the fruits of dharma, and sharing it with others for the wellbeing of others. Such a sharing is the practical panchamahayagna of Indians. Bentham and Mill called it commonsense morality. According to Bharthruhari they are the common people or majority of human beings.

*Eke sath purushaa: paraarthaghatakaa:  
Swaarthaan parityajyaye  
Saamaanyaasthu paraarthamudyamavatha:  
Swaartha virodhenaye.*

From all these types are different the yogin whose chitha is always prasaadamaya, full of bliss, and seeing Athman in everything and as Athmaaraama has become an advaitin and sacrifice every sensory pleasure and live only for lokakalyana and protection of dharma and dharmachakra functioning.

He has, as pathanjali said:

*Maithree karunaa muditho, pekshaanaam  
Sukhadu: kha punyaapunya vishayaanaam  
Bhaavanaa thaschithaprasaadanam.*

With friendship in all, compassion in all, without attaching to durjana and dualities of pain and pleasure, loss and gain, through creative intuition he/she has achieved Chithaprasaada. About such a yogin who has chithaprasada the 2<sup>nd</sup> chapter has talked about.

Sl 19. *Thasmaadasaktha: sathatham kaaryam karma samaachara  
Asaktho hyaacharankarma paramaapnothi poorusha:*

Therefore, do all your functions without attachments to its effects. Because the nonattached and the efficient doer attains paramapada.

The paramapada for gnani as Brahma, and for bhaktha as Bhagavad paada is the same. That is why Krishna asks Arjuna to do his swadharma as a kshathriya, without attachments or dualities, and dedicating all its effects to God.

Sl 20 *Karmanaiva hi samsidhimaasthithaa janakaadayaa:*

*Lokasamgrahamevaapi sampasyankarthumarhasi*

Janaka etc reached sidhi of Samadhi state by their karma alone. You have attained the right to do karma, with priority to lokasamgraha or protection of the world.

Janaka was a king as well as a yogin. He had attained videhalaya, and had nothing else to be gained by his empire or riches. Yet he did all his duties to show a model to all his subjects and the world. He was a model grihastha, a model emperor and administrator, a model gnani and yogin. He had participated once in a dharmayudha. Arjuna has to become a model Rajarshi like Janaka. He should not be a coward when it comes to duty. It is not selfish likes and dislikes, but the protection of the worlds, protection of dharma from adharma which should have priority in a ruler/ administrator / lawgiver and Arjuna being a member of the Kshatriya class should behave in that way. If not, he will be setting a bad model for the world. From the narrow selfish motive of getting fame as a warrior and winner of battles, to the broader goal of setting a good example to the next generation of rulers/administrators/people is here shown by Bhagwan to his dear disciple. Lokasamgraha is the ideal of “Loka samastha sukhino bhavanthu” and protection of dharma is only way to it. Nata Raja Guru says “It refers to human interests or welfare in a globally comprehensive sense.

*Sl 21: Yadyathaacharathi sreshtasthadevetharo jana:*

*Sa yath pramaanam kuruthe lokasthadanuvarthithe*

Partha, Look at me. For me there is no duties to be done. In the three worlds I do not have anything to be gained. And there is nothing I don't have. Yet I always do karma. Because if I stop karma, people will imitate me .

Krishna is the Guru of Arjuna. The disciple has to learn from Guru. Therefore Krishna tells him to learn from his own behaviour the need for karma even for a greatest yogi so that there is a good model for others to follow.

*Sl22 Na me paarthaasthi karthavyam thrishu lokeshu kimchana*

*Naanavaapthamavaapthavyam vartha eva cha karmani*

What the great people do ,people follow. What is pramaana for them is pramaana for people also. Therefore we have to give a great model for others and not a bad model. We have no right to teach others what we do not follow ourselves. Therefore, the first thing is to live as a model and then teach that model by deeds, words etc.

*Sl23 Yadi hyaham na vartheyam jaathu karmanyathindritha:*

*Mama vathmaanuvarthanthe manushyaa: paartha sarvasa:*

If I do not do the karma without being lazy, people will follow my ways. If I am lazy they too become lazy. People ,if they become lazy, go on saying big things ,as if they are scholars, and will not do the karma of the citizen which includes the karma of a grihastha, a professional etc. Such a model was created by Krishna to the entire world. It was not just a pack of advices that he gave to the world. He lived as he preached. And he preached only the things that he did. The role of Krishna in Kurukshetra war itself is a model for his karma ,because he is there just to lead dharma and by that action he does not gain the



empire or rulership etc .He does not have hatred to anyone also .He see all with same eye but he see through the dharma and adharma part of each of them too.He is on the side of dharma ,not on adharma.

Sl 24 *Uthseedeyurime lokaa na kuryaam karma chedaham  
Samkarasya cha karthaa syaamupahanyaamimaa prajaa:*

If I do not do karma all the worlds will be destroyed.I will be the cause of varnasamkara if I do not do karma.All the people will be destroyed.  
In the beginning of the Geetha what Arjuna said was”If I do this battle there will be varnasankara”.But Krishna says,if I do not do karma ,then there will be varnasamkara.It is not with janma,but with karma varna and varnasamkara happening.And that was certain for Krishna.Because Krishna is the grihasta/householder of all the worlds.  
*Thrilokee Grihastaaya Vishno Namasthe* .Says the Vishnubhujanga of Sankara.  
If the householder did not do duties properly ,progeny have no models and they engage in all sorts of practices which end their race itself.By changing the karma varnasankara happen.  
If a ruler do not do duty of protection of subjects ,they become lazy,revolt due to poverty and when homes,villages and their functions are thus lost they leave the place of origin and also loose the dharma .Such things are the real cause of varnasamkara.Therefore doing ones duty effectively is the best way to prevent varnasamkara and destruction of species of plants,animals ,birds and human beings.The importance of these words in todays world is immense.

Sl 25. *Sakthaa:karmanyavidhwaamso yathaa kurvanthi bhaaratha  
Kuryaaddwidvaamsthathaasakthaschikeershurlokasamgraham*

The ignorant do karma with attachment to it and its effects.Gnani does it without attachment to it or its effects for himself,but for the protection of loka(lokasamgraha). Both do the same karma.But with immense difference.This is the answer for Arjuna’s question,”If gnana is greater than karma why do you ask me to do this cruel karma of war?”  
Do it as your dharma,for lokasamgraha,not for getting the empire,not for taking revenge on the kourava who insulted you and your wife ,not for gaining veeraswarga.All those are lesser when compared to the goal of Lokasamgraha.

Sl 26. *Na budhibhedam janayedajnaanaam karmasanghinaam  
Joshayethsarvakarmaani vidwaanyuktha:samaacharan*

For ignorant people who are attached to karma and its effects,the gnani should never make a confusion by words.Therefore,it is important to think everything logically and then set a example by life itself so that all confusions are removed.  
If the word and deed are different there will be confusion in minds of people.If one is gone wrong for a guru,the disciple go wrong in 51 .If parents do one wrong,children do 51 wrongs.Every individual should have this knowledge,that the coming generation’s behaviour depends upon the model I show to them.Without that feeling,eating,drinking, doing bad things,and uttering bad and false words and doing such acts the elders become

ignorant as well as harmful models to children.They are not aware of the dangers they do to the society.

Sl 2 *Prakrithe:kriyamaanaani gunai:karmaani sarvasa:*

*Ahamkaaravimoodaathmaa karthaahamithi manyathe*

7 .

All karma are done by guna of prakrithy.The foolish people with ego think”I have done it”.Sathwa,rajas,and thamas are the reasons for karma.According to the prakrithy we are able to do karma.

The egocentric person’s pride in saying that I have done this and that is like a lizard saying that I am carrying the house.Mind has thamasic,rajasic and sathwik vaasana.From them by crystallization ,karma happen.No one has any rights over them.They are qualities or guna of prakrithy only.If one understands this the overattachment to karma and its effects will end.The person who learns the Gunakarmavibhaaga ,knows Indriya as Guna are functioning in Vishaya as guna.Guna is functioning in guna only.Therefore there is no attachment to either for a gnani.

A player has to know the rules of a play .He should have the sportsmanspirit to take both failure and success with equanimity of mind.The play is for play only.For the rasa of the play.The karma of a gnani is that Leela.As long as we do not have the ego that I am the doer of this and that ,we are safe.We are anasaktha.The life on earth is due to sunlight and energy.But sun do not have that ego.And the life on earth does not affect the sun and sun has no desire for it.Gnani is like that.He gives all ,and is not affected by anything .Guna functioning in guna is the reason for all swabhava and for all kriya and it is the basis for the 4 varna. Therefore ,it is when the dharma /kriya for dharma are stopped that varnasamkara happen. Not by birth,but by karma varna is decided.

Sl 28 *Thathwavithu mahaabaaho gunakarmavibhaagayo:*

*Gunaa guneshu varthantha ithi mathwaa na sajjathe*

Sl 29 *Prakrithergunasammoodaa:sajjanthe gunakarmasu*

*Thaanakrithsnavido mandaan krithsnavinna vichaalayeth*

The one who is attached to the guna of prakrithy become attached to the gunakarma too.They have lesser intelligence and knowing this ,the wise and intelligent ,should not confuse them .

What is the use of advising a person who is totally immersed in thamasa guna and its attachments and karma,to straight away turn to sathwik karma.It is impossible for him.But he can slowly gain rajasac guna and gradually lead to sathwik guna .

If a thamasic person insult and criticize the wisdom of a sathwik person,do not argue with him,just ignore the insult knowing that it is his guna/thamasic that is responsible for it.Do not waste your energy and time in useless arguments with such people.Charaka has said that such arguments will lead to loss of health through loss of energy.

When Manimekhala,daughter of Kovalan and Madhavi visited Kerala to meet the different types of philosophers here(pramaanavaadi ,saivavaadi,Brahmavaadi, Aajeevaka, Nirgranthavaadi,Samkhyakaara,Vaiseshika etc)she went last to the bhoothavaadi who is totally materialistic in his views.He said I will not accept any pramaana unless I see it with my eyes.He doesn’t believe in anything except this janma.There is recycling or a afterbirth for him.Then Manimekhala thinks:-This man is totally mislead and he has

nothing truthful in his opinion. But, I am not going to argue with him". He asked her "If there is a past life why we are unable to recollect or know it?"

She smiled inside. She told him her experiences about her past lives. His response was "I do not believe in revelations, in visions of dreamless sleep, or in imaginary illusions like this".

Manimekhala thought. "How can one know absolute truth, unless in a state where no consciousness of the body exists/Who has seen his/her own birth from a mother? We believe that this is our parents from what they say, or what others say. Since we have not seen the birth of us with our eyes, how can this man believe that so and so are my parents? Can he ever find out by his direct perception that I was born from this woman? This fool has not known that the truth is known only when there is no consciousness of the body and senses. There is no use trying to make him understand the Athman."

So she got leave of him politely. This person was seeing her body alone which is only a fancy dress of her eternal Athman and to talk to him is waste of time, she understood. That is what Krishna means when he says do not argue and confuse the ignorant fools who are fixed in their tamasic positions and cannot see truth of sathwik nature.

Sl 30. *Mayi sarvaani karmaani samnyasya adhyaathma chethasaa  
Niraaaseer nirmamo bhoothwa yudhyaswa vigatah jwara:*

Dedicate all karma in me, and with adhyatma consciousness, sacrificing all selfish thoughts (mamatha), without any burning pain in your mind, do your swadharma, the battle.

Only when Arjuna thinks that "I am doing this killing of my Grandfather, my Guru etc" he feels the pain or burning in mind. But if he understands it is the dharma for which he is fighting, and the people on the other side are fighting for adharma, and in this battle winning of dharma is essential for continuation of rightful life and he is only a tool in the process and not the doer, that burning guilty consciousness will also end. Do all as dedication to God. Do all things for upholding dharma.

The Arshagnana of Nalapata Narayanamenon starts with the prayer

*Thrailokyachaitanyamayi thrisakthe  
Sreeviswamathar bhavadaagnayaiva  
Praatha: samuthaaya thavapriyartham  
Samsarayathraam anuvarthayaami*

The sloka of Sankaracharya in Soundaryalahari "Japa jalpa:" also gives the same importance of dedication of all karma to God.

Sl 31. *Ye me mathamidam nityamanuthishtanthi maanavaa:  
Sradhaavanthonasooyantho muchyanthe thepi karmabhi:*

The person who with concentration follows this opinion of mine without envy gets liberated from all karma. This is a practical thing for all human beings, not only to Arjuna. Doing Karma with sradha and as anasooya (without envy) and dedication of all karma to God one gets liberated from karma. The way of getting liberation from karma is by doing karma in this particular way.

The karma is not for selfish motives but dedicated to God. But it is not with carelessness. It is with utmost sraddha. The mind is having envy to others when it is done for selfish motives. While it is free from envy when it is done for God. There is no envy involved in karma dedicated to God, but only sraddha and a thought that my karma should be the great and best to be worthy of dedication to God. It is not to compete with another, but for making excellence to be worthy of dedication that one does karma. The purpose of excellence has a totally different meaning here.

And a dedicated karma to God, done with sraddha and by an anasooya mind is the best when compared to karma different from these qualities.

In his book Panchasidhanthika, Astronomer Varahamihira says "I write this book as an anasooya (person without envy) because of this. All great works are dedicated to God and done with utmost sraddha and without envy of any sort.

*Sl 32 Ye thwedadabhyasooyantho naanuthishtanthi me matham  
Sarvajnaanavimoodaamsthaanvidhi nashtaanachethasaa:*

Those who do not obey this natural law/rule and are envious are ignorant fools and have lost the true consciousness.

The flies fly around lamp and fall into it and get burned. Like that people who are in search of sensory pleasures and fly around them and compete for such pleasures, and are envious of others for having them, are losing their true consciousness by those pleasures. They lose their intellect and wisdom, and fall into total ignorance. Such people who are materialistic are living like a blind man leading another blind man into world of sensory pleasures. That is not the correct way of doing karma, says Bhagavan.

*Sl 33. Sadrisaam cheshtathe swasyaa: prakrithergnaanavaanapi  
Prakrithim yaanthi bhoothaani nigraha: kim karishyathi*

Even the gnani are doing karma /cheshta according to their nature. The bhootha show/manifest their nature/prakrithy. How can one kill that prakrithy ?

Gnani has predominance of sathwik guna. Because of that he is involved in karma with sathwaguna. Those with rajoguna show their involvements in rajasic karma. How can one control such karma which are inherent in each guna? Can we remove the sunness from the sun? Can we remove the wateryness from water ? The characteristics of the guna which is prominent will be manifested in each karma and no one has any control over that prakrithy. Kshathriya is having predominant rajasic prakrithy. He cannot prevent his rajasic karma. Brahmana is sathwagunapradhana. He cannot do anything contrary to sathwa.

Materialists say even the word/vak is a karma/cheshta of body because tongue and mouth and larynx are needed for voice production. That is true for the vaikhari vaak which is uttered word. But para, pasyanthi and madhyama vaak do exist and they are independent of mouth, tongue, or larynx. The lamp of thought within is also word. In sangha Tamil it is called Chinthavilakku. It is a sphota in Chidaakaasa and Hridaakaasa and it is born in a state when there is no bodyconsciousness at all. That word is communicated/ transferred without spoken word or language as signs/mudra/dhwani etc. It is the universal language for all. It is awakened in sathwik mind as sphota of light, as

a revealed word. It is called the ultimate power (Paraasakthy). Even if one wants to stop it, it gets revealed and a sathik cannot prevent his sathwik nature being manifested. Therefore such an experience is called choiceless awareness by thinkers like J. Krishnamoorthy.

Sl 34 *Indriyasyendriyasya arthe raagadweshou vyavasthithou*  
*Thayorna vasamaagaschethou hyasya paripanthinou*

For sense organs in the vishaya of sense organs there are certain raaga and dwesha (likes/dislikes). Do not follow the sides of these dualities. Because they are obstructions/obstacles in our path. For one who is following the path of truth, such dualities create obstacles in journey. Therefore do not go to sides of the great road. Take the middle straight path to truth.

*Thayor na vas agacheth.* Do not take sides of the opposites /dualities of raaga and dwesha. That will lead you astray from straight path to sidelanes. For every mother who wants their children to be good, for every prajapathy who wants his praja to be honest and good, for every nation which wants its citizens to be good, honest and efficient this is the best message. One has to see a mother, a statesman, an ancestor who is the charioteer of generations of children, citizens to come in Krishna here. He is the charioteer of life of all the human races who wants to do swadharma with efficiency and without hurting others. This sarvagnapurusha Krishna is the charioteer of not only Arjuna but all of us and is within us as our Athman/Brahman in all life situations.

Sl 35 *Sreyaanswadharmo viguna: paradharmaath swanushtithaath*  
*Swadharma nidhanam sreya: paradharma bhayaavaha:*

Understand that a paradharma done with efficiency is always inferior to swadharma even though it did only partially. Because sreyas is in swadharma. Paradharma creates fear.

Swadharma is dharma one has according to vaasana dependent on our guna. Paradharma is the dharma one is forced to do and is not according to his guna.

Suppose a child is sathwik. He is not allowed to take up to sathwik karma by parents who wants him to be a rajasic person. He is therefore given training and education in something which is against his/her nature. And what happens? He will be just one among the many doing his karma mechanically and in an inferior way. If he/she had been allowed to choose according to nature he would have become a very efficient person in that field. Thus his/her course of action was obstructed by the likes and dislikes of his/her father/mother/elders. This is why swadharma, though done partially is better and paradharma though done fully is not good and it creates fear is said. The Varna and the jobs each one selects depend upon the vaasana, which is due to the predominance of guna (sathwa, rajas, thamas) not by birth is again proved by such words. When one is forced into paradharma by competitive spirits of elders or rulers it leads to fear in individual and social life and leads to stress and strains and to unhealthy habits in society. Understand the natural tendencies in children. In ourselves. If we turn our concentration and effort in that direction, the stress and strain of life will be removed and peace will prevail.

Sl 36. *Arjuna uvaacha:*

*Atha kena prayukthoyam paapam charathi poorusha:*

*Anischannapi vaarshneya balaadiva niyojitha:*

Arjuna said:-

Krishna, the successor of the Vrishnis, How and by whose influence people are forced to travel through paths of sin, as if by force, even though they do not want to do so?

All people want to live honest life and to travel in straight path. No one commits or wants to commit sins. Every one wants to have a good life, peace, happiness. But as if a power beyond them pull them to sinful ways, forcefully and against their wish. What is that force ?

Sl 37:- *Sreebhagavaanuvaacha:*

*Kaama esha krodha esha rajogunasamudbhava:*

*Mahaasano mahaapaapmaa vidhayenamiha vairinam*

Bhagavan said:-

He has names like Kaama and Krodha. He is born of Rajoguna. He is the great swallower/eater. The great sinner. They are the enemies. Because They lead men in wrong ways.

Kaama is desire. And krodha is anger. They are not different but two manifestations of the same. If you go back to sloka 62 and 63 of ch 2 you will find the cause and effect relation of these mental states.

Thinking about vishaya, attachment to them, kaama, krodha, sammmoha, smrithivibrama, budhinaasa and total destruction. These were the sequences. The cause and effect being the same, Kama and its effect krodha are one, and hence Krishna says the force which leads one astray is named as kaama and krodha. These strong emotions make man do things even against their will /wish. Because they are ever hungry for vishaya and vishayasukha.

Sl 38. *Dhoomenaavriyathe vahniryadaadarse malena cha*

*Yatholbenaavritho garbhashtathaa thenedamaavritham*

Fire is covered by smoke. Mirror is covered by dirt. The infant in the womb is covered by placenta and membranes. In this way, gnaana is covered by kaama. The kaama as dirt covers the true nature.

The kaama is here related to all external objects including one's own body. The sexual instincts of Freud, the power hungry nature of Adler (to get wealth, power, fame and so on) are all leading one astray. But there is one kaama which keeps us in the middle straight path. That is the desire for knowing truth, for getting gnaana. That is different from the external things. This internal quest for truth is seen in the theories of Karl Jung.

This desire for gnaana removes all other kaama due to rajas and thamas. The desire for knowing truth makes one different from others. The desire for power, etc is the hunger of

rajas and is that of Kshathriyavarna.If we find these in one person he is a kshathriya.The desire for gnaana if we find in someone he/she belongs to Brahmana varna ,since there is sathwik guna predominance.The karma shows the guna of a person.Not the janma .By the kaama to different things,by the likes and dislikes a person shows in life one has to assess the varna of that person.And krodha if something is not obtained,envy for others who has it etc are not sathwik guna.The Athman is pure Sathwa and it is blocked or covered by dust and dirt of rajas and thamas due to our association with sense pleasures of external vishaya through senses .

Sl 39. *Aavritham gnaanamethena gnaanino nityavairinaa*

*Kaamaroopena kountheya dushpoorenaanalecha*

Son of Kunti, By that which is difficult to be filled and satisfied and is in the form of everhungry fire,by that kaamaroopa which is the enemy of gnaani,gnaana is covered.

It is difficult to fulfill and satisfy all kaama.The hunger and thirst for more is never appeased as in the story of Yayathi.It is like a forest fire raging with hunger to burn everything to ashes.There are desires of thamasic ,rajasic and sathwik nature.All these are like fires with unsatisfied fire.A scholar is never satisfied by his scholarship and goes on learning and studying everything that he can digest by his/her intellect.It is a better kaama than the rajasic kaama.The hunger for more is an obstacle in path to truth.That is why it is said that even vidya can lead to darkness.The scholarship without own experience (swanubhoothy)is also a kaama which is opposite to and enemy to gnaana .By the coverings of such forms and names ,even the Athmagnana is covered.One has to get away from all such coverings to see truth face to face.

Sl 40. *Indriyaani mano budhirasyaadishtaanamuchyathe*

*Ethairvimohayathyesha budhirasyaadhishtaanamuchyathe*

Indriya,mind and intellect are the three adhishtana or positions of kaama.Kaama by these three adhishtana cover gnaana and make us live in al illusory world of Vimoha.

Indriya /sense organs are places which leads us to sensory objects and their pleasures.

Ears leads us to good and bad words/music/speech etc.

Eyes lead us to good and bad sights and colours

Nose leads us to good and bad smells

Mouth and tongue leads us to good and bad tastes

Generative organs lead us to good and bad habits of sex life.

Thus all these sense organs have opposite ways of leading .and the mind is the sumtotal of all these likes and dislikes of the sense organs and their vishaya.It is the seat of our strong likes and dislikes ,our desires for power,position,fame and luxurious living,our aesthetic tastes and so on.And by the tastes we follow our mind and body in various vishaya.The intellect is the seat of our knowledge,scholarships,and hunger for learning and teaching.

All these adhistana with the desires of each and the vishaya of each is within the Athman, and that truth ,that Athman is covered and unmanifested and only these avasthana are manifested to outside .Thus Dehi is put in an illusionary existence as deha by the coverings. The real is mistaken for the shadow.The true is mistaken for its coverings.

Sl 41. *Thasmaathwamindriyaanyaadou niyamy bharatharshabha*  
*Paapmaanam prajahi hyenam gnaanavijnanaanasaanam*

Therefore, the greatest among the Bharatha race, Control the Indriya .Destroy the sins which destroy the gnaana and vignaana. Controlling Indriya, mind and intellect one can practice gnaanavignaanayoga. Vignana is the swanubhoothy or own experience. To lead to that swanubhoothy Arjuna needs to destroy whatever is in its way. Control whatever obstructs that path. For attainment of Athman, which is the ultimate goal , control of indriya, mind and intellect are needed and Bhagavan is the charioteer who leads Arjuna to that goal. Not the charioteer in Kurukshethra alone, but in the battle of life itself.

Arjuna is the descendent of Bharatha. Krishna reminds him that by calling him Bharatharshabha. What is peculiar of Bharatha? He was not selfish even in the case of his own children. He had sons. But he found that none of them are fit to be the ruler/ leaders of society because they lacked the qualities to lead people unselfishly. Therefore he chose Bharadwaja as his successor and next king thus showing the real unselfish nature of a great ruler for welfare of people and nation over that of personal likes/dislikes.

Sl 42. *Indriyaani paraanyaahurindriyebhya: param mana:*  
*Manasasthu paraa budhryo budhe: parastasthu sa:*

The Indriya are greater than their vishaya. Mind is greater than the indriya. Intellect is greater than the mind. And Athman is greater than intellect and is the parama. It is said in the Katha Upanishad:

*Indriyebhya: paraahyarthaa:*  
*Arthebhyascha: param mana:*  
*Manasasthu paraa budhi:*  
*Budheraathma : mahaan para:*  
*Mahatha: param avyaktham*  
*Avyakthath purusha : para:*  
*Purushaanaparam kischith*  
*saa kashtaasaparaagathi:*

The dhyana for Athmasakshatkara is praised here. The greatest is the swanubhoothy one attains through meditation on Athman. The intellect and scholarship, the various emotions and likes and dislikes of the indriya and mind and budhi are lesser when compared to that.

Sl 43. *Evam budhe : param budhwaa samsthabhyaathmaanamaathmanaa*  
*Jahi sathrum mahaabaaho kaamaroopam duraasadam*

Mahaabaaho, Knowing that which is even greater than the intellect, by fixing Athman by Athman , conquer that enemy which is difficult to conquer and is kaamaroopam.



Arjuna is Mahaabaahu. It is not difficult for him to conquer the enemy of kurukshethra. He had done it single-handed in Virata battle. Here what he has to conquer is that enemy which is kaama, which is difficult to conquer. Before getting revelation, before getting supreme gnaana one has to conquer kaama, the strongest enemy. Budha and Christ had to do it. Rishi Narayana in Badari Ashram had done it. All sages and seers had done it. Without conquering the enemy called Kaama/krodha one cannot reach Samadhi and know nirvana and shanthi of Athmasukha. One has to conquer, indriyavishaya, indriya, mind, intellect and their desires and envy. This conquest is the real conquest. The real victory in life. You have the ability for that success is shown by the term Mahabahu. The confidence to Arjuna about his right as successor of unselfish Bharatha race, and as a great conqueror due to his concentration (sradha) is brought out so that Arjuna regain his lost path/lost confidence.

Here ends the 3<sup>rd</sup> chapter Karmayoga.

#### **Ch 4 Gnaanakarmasanyasayoga**

As the name of the chapter suggests there is gnaana, karma, sanyasa and yoga in it. It is interesting to note that different commentators have called this chapter according to their preferences. For example Nataraja Guru calls it Gnaanayoga, Pandit Gopalan Nair calls it Karmabrahmarpanayoga, and Bhakthivedanthaprabhupaada calls it transcendental wisdom. Actually all of these are in this chapter, and each one has taken what they wanted or what they preferred. The importance of this chapter is that this is the dharma of the Manu and Ikshwaku race/the Suryavansi king's dharma and Krishna wants Arjuna to understand this, because it is Kshathriyadharma which is most respected and venerated by all.

S11: *Sreebhagavaanuvacha*

*Imam vivaswathe yogam prokthavaanahamavyayam*

*Vivaswaanmanave praaha manurikshwaakavebraveeth*

I advised this yoga which is eternal to Vivaswaan. Vivaswan advised it to Vaivaswatha Manu. And from him Ikshwaku got it. The eternal gnaana of dharma originated from Brahman, and went in order to the Sun, Manu, Ikshwaku and to all the successors of the race and therefore is the eternal law /dharma for all kshathriya races. (People who have rajas in them and therefore are karmayogins). In each era, the rulers/administrators come to uphold this dharma and to pass it on to successors so that the dharma is not lost to posterity. The importance is that this originated in Brahman and was passed on to the kshathriya. And is followed by generations of kshathriya race for protection of dharma and people and the nation/world. Brahman is sathwa incarnate. And from it the Brahmailydia and karmayoga and the way of dedicating everything in Brahman and doing ones duty is generated and given to Kshathriya for propagation of dharma.

The eye or witness of Veda and dharma in earth is the surya or sun. It is the Athman of the kaala or time. (Kaalaathman). The earth and the other graha are progeny of the sun. (praja). Therefore Sun is the father, Guru, witness and the emperor of all these graha. He is kshathriya and lokapaala for us, people on earth.

*Yachakshuresha savithaasakalagrahaanaam*

*Raajaa samasthasuramurthyraseshathejaa:  
Thasyaagnaya bramathysambritha kaalachakro  
Govindam Aadipurusham thamaham bhajaami.*

Thus for earth, the kaalachakra or dharmachakra is functional due to the Surya Narayana . In the beginning of Threthayuga , the gnaanyoga was experienced and directly perceived (chakshushapratyaksha) from Surya Narayana to Vaivaswatha Manu. It was transferred to all kings of Ikshawaku and yaduvansa . In Ikshwaku race were Rishabha (first theerthankara of Jaina), and Gouthamasidhartha, better known as Budha. Therefore the dharma of gnaanakarmasanyasayoga which Krishna advice to Arjuna is the bhagavathadharma itself suited for the ruling class/administrators.

Sl 2:- *Evam paramparaapraapthamimam raajarshayo vidu:*

*Sa kaaleneha mahathaa yogoo nashta: paramthapa*

Hey, Paranthapa, (the kshathriya who burns the enemies with his prowess in archery), the rajarshis of generations of the race understood this . This yoga was lost in course of time .

The yoga and gnana of the Rajarshi generations was lost and dharma was lost in course of time which is a common thing to happen in any system. And some one in the race again resurrect the dharma and uphold and protect it. That is what Krishna is doing now to be followed by the next generation of emperors.

Sl 3 *Sa evaayam mayaa thedhya yoga: proktha: puraathana:*

*Bhakthosi me sakhaa chethi rahasyam hyedathuthamam*

You are my bhaktha (devotee). And my friend as well. Therefore, this eternal and famous yoga which is secret is being said just for you , now.

The secret of a rajarshi is a rare thing to learn and that too directly from Bhagwan. Arjuna had that luck due to two reasons. He is the devotee as well as friend of Krishna and therefore direct perception/chakshushapratyaksha and sravana from God's mouth itself was possible for him. For others it is heresy and not direct experience of perception.

Sl 4 *Arjuna uvaacha*

*Aparam bhavatho janma param janma vivaswatha:*

*Kathamethadwijaaneeyaam thwamaadou prokthavaanithi*

Arjuna said:-

But you were born late. Vivaswan was very very ancient and born before you. Then how could you teach this yoga to Vivaswan who is more ancient than you?

How can one believe such a thing ?

Sl 5. *Sribhagavaanuvaacha*

*Bahooni me vyatheethaani janmaani thava chaarjuna*

*Thaanmayam veda sarvaani na thwam vethya paramthapa*

Sree Bhagavan said: Paranthapa, For you and for me , several janma has already occurred. I know all those. You don't remember them.

This is the only difference from Narayana and Nara. The only difference from gnani and agnani. Agnani is in the bondage of this short janma and remembers only things pertaining to this janam. He is like the fly within the cobweb of this janma and its vasanas and smirthys. Gnani is a liberated one, and travels freely in the several janma and their worlds of smriti without being attached to anything. His memory is more than the agnani in astronomical proportions.

Sl 6. *Ajopi sannavyayaathmaa bhoothaanaameeswaropi san*

*Prakrithim swaamadhishtaaya sambhaavaamyathmamaayayaa*

I am birthless. I am Athman which does not have an end. Yet, based on my prakrithi, by my own Athmasakthi, I am coming again and again (the word Sambhava is used here denoting an event). The coming or sambhava of such a soul is called an Avathaara on free will. Not due to any bondage as in ordinary births. Why does such an event happen? It has an aim/a goal. That is protection of dharma whenever it deteriorates by passage of time and people forget dharma.

Sl 7. *Yadaa yadaa hi dharmasya glaanirbhavathi bhaaratatha*

*Abhyuthaanam adharmaasya thadaathmaanam srijaamyaham*

Whenever there is shrinkage of dharma, whenever dharma is reduced/lost, and adharma prevail, then I create myself. The sambhava repeats in such situations and that is a law which balances the world.

When adharma increase the earth is burdened by it and needs a balancing with dharma and for that protection of dharma and for balancing of earth, the natural law of resurrection of the previous state /recreation of the event of Avathar happens. Therefore it is a cyclical process which repeats in each era.

Sl 8. *Parithraanaaya saadhoonaam vinaasaaya cha dushkrithaam*

*Dharmasamsthaapanaarthaaya sambhavaami yuge yuge*

To protect the good innocent people, and to destroy the bad cruel people, and to uphold and protect dharma, I come in each yuga.

So, for the divine will to incarnate is for protecting dharma. Krishna is protector of dharma. If a dharmic person, like Bheeshma is on the side of adharma like Duryodhana, Krishna does not think of personal likes/dislikes but only of dharma. To destroy adharma those who are on the side of adharma also have to be dealt with irrespective of whether they are kith and kin. The priority of a king is dharma and not kith and kin. This is an important administrative dharma which our present rulers/ruling class politicians have to understand.

The lokakalyana is the goal of the protectors of dharma. Thus when one protects dharma, for the wellbeing and good of society one will have to sacrifice personal likes and dislikes as Rama, did in Threthayuga. Here Arjuna is unable to do so. And that is why Geetha is advised by Krishna.

Why could not Arjuna understand that Krishna is Paramathman incarnate? He was friend and devoted to Krishna. Yet he did not know he is Narayana incarnate. That is why he asked the question above. This is also a law of common world. The near and dear ones are

the last to know the greatness of one amongst them. For them the person is always, husband/son.daughter/sister/wife/friend etc never anything else and they fail to see the peculiarities and visionary nature of the greatest among them. Only after others start speaking about them ,they realise the greatness. Or they have to get a shocking revelation. Here Arjuna is about to get a shocking revelation of Krishna's Viswaroopa and this question is a prelude to that. Krishna is revealing his true nature to his friend and devotee at the correct time ,in the hour of need ,not before or after. The avathara of Krishna was predicted before he was born. The avathara of Budha was predicted before he was born. This is and was a common practice in India. But not anywhere else in the world. Socrates calculates the birth of a divine child using the formula of Threthayuga and Plato describes it afterwards. The birth of Christ was following the transfer of knowledge from India through Greek, Hebrew and Buddhist sources . Only after the invasion of Alexander the scientific knowledge of India was transferred from scientific sources itself, before that the transfer was from trade and commerce sources and partial. So ,the avathar and cyclical nature of Avathar which Krishna speaks about was a secret knowledge .

*Sl 9 Janma karma cha me divyamevam yo vehi thathwatha:  
Thyakthwaa deham punarjanma naithi maamethi sorjuna*

Arjuna, The one who understands my divine janma and the karma in them, even after sacrificing the body (after death), does not come back . There is no afterbirth for them. The gnani merge in Narayana and become one with him. Therefore come back only when Narayana takes avathar on selfwill. Those who do not know this secret are born and reborn several times and are bound to body, senses and samsara .

*Sl 10. Veetharaagabhayakrodhaa manmayaa maamupaasrithaa  
Bahavo gnaanathapasaa poothaa madbhaavamaagathaa*

Without raaga, bhaya and krodha (likes, fear and anger) depending only on me, and becoming Manmaya (Me itself) the gnaanathapaswin reach me .  
When there is thanmayibhaava , the gnani become chinmaya (energy itself) and manmaya (myself) and the Geetha speaks of such gnanains in every chapter .  
Doing karma without likes and dislikes, without fear or anger. (Karmayoga) Depending only on me become manmaya and madbhaava . (Bhakthyoga). By gnaanathapas become pure and merge in me . (Gnanayoga).  
All these three are said in this one sloka alone. To merge in Athman/Brahman by either of these three paths , one has to do good deeds in the past janam .  
The people who are egocentric and think body as Athman have to do karmayoga. The people who are egocentric in mind and think mind as Athman has to do bhakthyoga. The people who are egocentric in intellect and think budhi itself is Athman has to do gnaanayoga. The difference in paths are only difference in ones guna /nature due to thriguna. The goal is same and final experience also is same. Here it is important to note that gnanayoga is not fit for women and soodra is not a general injunction, but due to their peculiar vasana to the body and mind , they are less likely to attain it .

Athman has no gender difference and no class ,caste difference as clearly stated in all vedic and upanishadic and Bhagavatha literature.The difference is not in Athman but in the body and its attachment to body and the external vishaya pertaining to senses.Due to several janmas of vasana and the predominance of the different guna ,the difference in tastes,interests,and therefore in professional skills and tastes are determined.Since the structure and faculties of human brain has not changed for millennia and since it is not different for a woman and man,for a white and black,for a poor and rich etc ,there is no class/caste/gender difference in human beings in acquisition of gnana .The difference is in vaasana,in tendencies,in accrued tendencies for this janma and several past janma which determine our guna and thereby our choice of profession.The choice of profession ,in turn determines our varna.Therefore ,all humans irrespective of caste,creed,skin colour,gender are eka in Brahma and has the ability to merge in Brahma by different methods and selection of this swadharma is possible with help of a compassionate Guru,if you cannot do it yourself .Arjuna is here given such an opportunity by a great Guru.

Sl 11. *Ye yathaa maam prapadhyanthe thaamsthathaiva bhajaamyaham  
Mama vatmaanuvarthanthe manushyaa :paartha sarvasa:*

Who comes to me in which way,I know him as such.All men follow my paths only. Prapancha is Brahmamaya.Brahma alone.Even in wealth and luxuries there is presence of God.For those who want wealth,and come to me for that alone,I give that alone.For those who wants to attain me as saguneswara ,I give that .For those people who wants Jyothishmathy, I give that.Whichever they want ,I give them according to their capacity. Thus all are doing and following the paths of my karma only.There is no contradiction in different paths.All leads to one goal.Whetehr you know it or not,you are following your nature ,and laws of nature are laws of Narayana only.The differences or Anekathwa is only for an ignorant person.For a gnani there is only Ekathwa in all ,and in all paths .

Sl 12. *Kaamkshatha:karmanaam sidhi yajantha iha devathaa:  
Ksipram hi maanushe loke sidhirbhavathi karmajaa*

The one who wants to get karmasidhi ,worship Devatha.Because ,in the world of humans,the results of karma or effects of karma is obtained quickly.Human beings wants to do things which give quick results and shortterm benefits.Therefore they worship Devathas for quick results.

The love for karma,for effects of karma,and wish for quick attainment of the results,and the efforts for such effects are also commonly seen in human beings .The devatha and worshippers of devatha are showing their prakrithiguna .Their prakrithiguna is to attain shortterm gains at the quickest possible time,with least effort.This is the principle of business and economics as all of us know very well.So,the worship of devatha is on principle of shortterm economic policies .Since this also is part of prakrithy,it is Brahman itself .And it is not something to be insulted as inferior.Give credit to it also ,as a natural law existent in all human beings .And by the karma as described above ,were created the four varna depending on their gunakarma classification.

Sl 13. *Chaathurvarnyam mayaa srishtam gunakarmavibhaagasa:  
Thasya karthaaramapi maam vidhyakartharamavyayam*

According to the classification of guna and their karma,I (Brahman) myself created the four varna .Though I am the creator of them,I am the akarthaa (not creator) also and am Avyaya (eternal/endless).Know this secret.

One may be a gnanathapaswin and Athmaaraama.Another may be a great scholar and have analysed all books/scriptures.Both have sathwik prakrithi and pure intellect.But the first has attained Brahmagnaana and is a Brahmin.The second is only on his path to that final state of Brahmisthithi.He has not yet achieved it.The first is Arooda ,the second is aarurukshu.The first is Guru,the second is Shishya.The Brahmachari,becomes Brahmagna later on.The doer of Brahmanya here is not the vansa in which one is born,but the karma one has chosen due to the inborn vaasana created by predominant sathwik guna.Similarly ,people with rajasic predomance by their guna and vasana select karma of protecting wealth,people,land etc.Others who are interested in agriculture,Goraksha,and vanijya due to their combined Kshathriya/Brahmana gunas or mixture of Sathwik,Rajasic in equal quantity,travel around and earn wealth and make arts and sciences .They learn astronomy for their travels and for measuring lands etc(geography)and know principles of agriculture, animal husbandry,cross breeding to get better strains,at the same time preserving the original pure races (both wild and domesticated) and know the weights and measures and balancing of the guna.They become the Vaisya class due to combination of sathwiks and rajasic.There is a fourth class which is the service sector.They manage all the affairs of the above said classes as their assistants .In our modern system the service classes are:-

- Financial services like banks,insurance,stock exchange etc
- Marketing communication services like advertising,media,consultancy and infotainment
- Marketing logistics,trading and distribution,trade promotion services
- Human resources development
- Technical and management consultancy
- Testing,certification,calibration services
- Government administration
- Security services
- Repair and maintainance
- Tourism and hotels
- Leisure and sports resorts
- Cultural activitiesold age care services
- Preventive health care services

(India 2020.A vision for the new Millennium.A.P.J .Abdul Kalam.with Y.S.Rajan Penguin books ch 8 Services as people's wealth pp 156-186)

They are assisting the three major job areas of Brahmana,(education) Kshathriya (defence)and Vaisya(trade and commerce)and without them the implementation of the first three programmes cannot take place.And in this class at the bottommost rung comes the labour class who are not experts/skilled workers but unskilled workers who work as servants to all.Thus the chathurvarnya which is created from the three guna and their mixtures and ratios are crated from Brahma whose prakrthi is saguna,and at the same

time Brahma is nirguna too and hence the akartha too.(nondoer)Only Prakrithy as saguna does this.And Brahma as nirguna is akartha.But Prakrithy being a manifestation of Brahma itself as saguna he is kartha.Thus both kartha and akartha of the chathurvarnya is attributed in Brahman.

The misunderstanding that chathurvarnya is determined by birth has to be removed from the minds of all .Because once we understand the scriptures correctly ,the prakrithy with the guna and the karma due to the guna is responsible for the classification of the 4 varna .Not the birth at all.Vyasa being the son of a Fisherwoman and a Brahmin sage became a Brahmin by karma.His sons in two ksathriya women became kings .And Styavathy, Vyasa's mother was a fisherwoman ,and it did not make her excluded from being the queen of Shanthanu or the Rajamatha of the Kuru race. This is to be remembered when we interpret Geetha,which is a part of Mahabharatha, written by Vyasa.Human beings by doing the karma which are according to their natural guna and vaasana,create their own varna .The vaasana by birth is the Athmavasana and it was there even before we were born (Janmadyasya yatha).The unmanifested before birth is Athman/Brahman.From it came the prakrithy which is saguna and with vaasana .Thus the varna is a part of natural law as the Daivasargakrama,and Brahman is both creator and non-creator of it.The unmanifested is the creator of all prakrithy that is saguna and being nirguna is not creator at all. Relation of Vishnu and his Maaya is this.

Sl 14. *Na maam karmaani limpanthi na me karmaphale sprihaa  
Ithi maam yobhijaanaathi karmabhirna sa badhyathe*

The karma do not touch me.I do not desire any fruits of action.The one who know me thus,is not bound by karma either.

The prakrithy,which originated and is a manifestation of Brahman itself,as saguna ,is the doer,creator of Gunakarma classifications and therefore of karma and chathurvarnya emerging from karmalakshana.The prakrithy or the karma originating from prakrithy does not touch the Brahman.Brahman/Athman has no desire in effects of karma .These signs/lakshana of Brahma has to be known .Then one becomes quiet and tranquil ,blissful without stress and strain of this world .The person who has achieved that state has no bondages by karma.He is liberated.

Sl 15. *Evam gnaathwaa kritham karma poorvairapi mumukshubhi:  
Kuru karmaiva thasmaathwam poorvai:poorvatharam kritham*

The people who desired liberation ,in the past yugas did karma.That very same karma has to be done by you also.What the ancestors did ,is the orally transmitted knowledge of the dharma /scriptures.What Janaka,Ikshwaku,Manu,Soorya,Rama etc did is the perfect karmayoga for a kshathriya.The same path has to be followed by Arjuna too.

Now we can consider the mental state of Arjuna.Arjuna has a dislike for Duryodhana and Karna.But he has strong likings for Bheeshma and Drona.But ,all the four personalities are fighting n one side.Arjuna wants to kill Karna and Duryodhana but not Bheeshma and Drona.

Leave alone Duryodhana.We will take the other three.Bheeshma knows very well that he is fighting on the side of adharma.But he is bound by his oath to the throne of

Hasthinapura on which Dhritarashtra sits and Duryodhana being Dhritarashtra's son he is on the side of Duryodhana. He is fighting for protection of adharma knowing very well that he is on the side of adharma. Drona is fighting on the side of Duryodhana because he is eating the food of Dhritarashtra and accepting comforts and salary from him and he expects the same perks for his next generation\_son Aswathama\_if he show loyalty to the king and his son. He too knows that he is on the side of Adharma but has some selfish motives for doing it. What about Karna? He is the most dharmic person who lived during the Kurukshetra period .He is bound by friendship and love and obligation to Duryodhana and not for any selfish reason, but of dharma alone is on the side of adharma. All the three fight on side of adharma. And it is because of the reliance of these three mighty warriors that Duryodhana is too arrogant and is bent upon adharma. Actually indirectly ,the strength of these three are prompting Duryodhana to continue his adharma. They are thus equally responsible for protecting adharma as Duryodhana is. Krishna see this but Arjuna does not. He see the people only through his like and dislikes. He does not want Bhishma and Drona to be blamed or killed ,but hates Karna and Duryodhana and blames them for all adharma and wants to kill them. This sort of like and dislikes /hatred and love are not to be entertained while one is fighting for the cause of protection of dharma .The issue based politics has to come up. Not the party-based ,or individual based one is what Geetha means. The dharma is protection of people and of tradition and not selfish motives .A ruler should be sensitive to the difference between the two .Otherwise ,not only the nation but also the whole world will perish.

Sl 16. *kim karma kimakarmethi kavayopyathra mohithaa:  
thathe karma pravakshyaami yajnaathwaa mokshyasesubham*

What is karma? What is akarma? In determining this even the great Kavi(sages) become confused. I will tell you that karma, by knowing which one can get liberation from all ill effects.

Kavi is a darsaka or visionary ,not a poet. He is a Rishi. Naanrishi : Kavi. One who is not a Rishi cannot be a Kavi according to our ancestors. The word Kavi in this sloka has to be interpreted in that sense.

What is dharma? What is adharma? What is karma? What is akarma? What is truth? What is untruth? The most wise seer has found it difficult to answer such questions. Krishna says ,that karma which liberates one from all illeffects of karma is the best .And he is about to advice that to Arjuna.

Sl 17 *Karmano hyapi bodhavyam bodhavyam cha vikarmana:  
Akarmanascha bodhavyam gahanaa karmano gathi:*

For that one has to cognize what Karma is. One has to cognize what Vikarma is .One has to cognize akarma too. The gathi of karma (karmagathi) is too deep for understanding.

The classification of karma is done in several .ways  
Nityakarma are day to day routine .Eating, drinking, sleeping, cleaning body and teeth, wearing dress ,and following ones profession for a living are our routine nityakarma.



Naimithikakarma are done only during some special occasions ,not daily.The marriage and Sraadha ceremonies, a feast etc come under this.

Kamyakarma is a karma done for getting a desired effect.If I want to become a doctor ,I have to learn and get a degree in that profession.That will bring the desired effect of being a doctor.Here,the learning for becoming something ,or some special profession is a kamyakarma.A person learning something to become a professional in Brahmana, Kshathriya, Vaisya,Soodra(service sector)are all thus doing a kamyakarma only.

What is opposite to Brahmavidya is Vikarma.Brahmavidya is knowing Brahman/ Athman. Any other learning /job is vikarma.

All these have rajas and sathwa in varying proportions and little quantity of thamas for routine rest and sleep.

Akarma is the sign of total lack of effort .It is sign of dominant thamas .Total laziness and sleep .The nitya ,naimithika,kamya karma does belong to the sathwik,Rajasic guna and the one who is involved only in the karma of Brahmavidya is purely sathwik.The uthamakarma is now described with its signs.How do a person look like and behave once he has known and practiced uthamakarma?

Sl 18. *Karmanyakarma ya:pasyedakarmani cha karma ya:  
Sa budhimaanmanushyeshu sa yuktha :kutsakarmakrith*

The one who see akarma in karma and karma in akarma is the most intelligent among humans.Even if he is involved in all karma,he is alwaya yogayuktha.

In 2<sup>nd</sup> chapter 69<sup>th</sup> sloka it was said that yogi see day in the night of others and night in the day of others.The yogi does not do karma to gain some selfish likes ot motives. Therefore he is detached from his karma and can witness himself and the karma done by him/her as impersonal and thus they become akarma for him.For him the only karma worth ,is the moments of extreme Samadhi at the peak of dhyana and he knows that alone as his real karma.The Athmamaya( manmaya as Krishna said before)person feels the dhyanasamadhi as the karma which is the real and all other karma as akarma.But for a loukika the state of dhyanasamadhi is only a state of inaction and the other routine loukika karma are reak karma.

For a person like Janaka,he has reached the state of the yogi and he lives in Athman .He does the jobs of administration perfectly well and runs the loukika duties of state and household as a model .For the onlookers these outside duties make him great.But for himself ,it is the internal state which leads him to this external karma and it is more important and it is theonly karma that he is doing as far as he is concerned.

This was shown by his own lifemodel by Sankaracharya.The burial of his mother was naimithikakarma and for a sanyasin it is forbidden to do such a naimithikakarma according to injunctions.But he had a puthradharma,since he was the only son of his mother and his mother had requested him when he took sanyasa to come to her at the lastmoment to perform his duties as a son.Thse two dharmas of a sanyasi and a son were contradictory.But for Sankara it was not contradictory.For a yogin who find akarma in such karma,there is no contradictions between duties of a good son and a good sanyasin. Sankara had been immersed in the Nirguna upasana of Parabrahman as advaitin ,but he sang about saguna forms of God in extreme ecstasy .Because he knew that the people are

different according to their ratio of preponderance of thriguna and they need such saguna upasana .Being a sarvagna is to know the needs of all and be liberal so that one can help others to find out their own ways for perfection.Not imposing the rules which one likes .The sarvagna do not make confusions in the hearts of people with lesser intelligence and as far as possible try to remove their doubts.For such people what others see as karma is akarma and what others see as akarma is karma.In all karma of Sankara one can see his akarma and in all his akarma ,his karma is seen.

For the people who wants to do saguna upasna of Vishnu he wrote:

*Chidamsam Vibhum nirmalam nirvikalpam*

*Nireeham niraakaaram Omkaararoopam*

*Gunaatheetham avyaktham ekam thureeyam.*

Before singing on the saguna chathurbhuj form of Vishnu he reminds us the real nirakara nirguna state so that we do not miss our way .Witnessing own karma and seeing them as karma and akarma ,analyzing them and meditating on them,living the life of a model is the sign of a great yogin which we see in Krishna ,in Sankara, in all great yogins.

Coming to our own selfanalysis. I am meditating,thinking and writing out what I think.I do and say things which I think only.For a person observing me,I sitting idle,motionless while I meditate and am doing nothing in an akarma state .But for me that is the time which makes me prepared for all other karma (in words and deeds ).It is that concentration and energy that helps me do routine and other karma with 100 % efficiency,and with an unselfish motive for wellbeing of all .Thus seeing karma and akarma in oneself one becomes a transformed person.And a karmakusala(*Yoga:karmasu kousalam*).

I do diagnostic work in Patholgy.

I teach pathology.

I do my household duties.

I meditate and do swadhyaya .

All this is witnessed by I .I analyse that I and know that I alone as eternal.

That I is making me do my diagnostic work,my domestic and office work,my learning and teaching work.When others see me as a Diagnostic pathologist,a orator,teacher, housewife,wife,mother,sister,daughter etc doing the respective duties of each of these positions,I witness myself as the “I” who is eternal.For them my karma are related to my poaitions in life.For me my karma is related to my Athman .Therefore ,the one fixed in Athman see akarma in karma and karma in akarma.

Look at Krishna of the Bhagavatha.Krishna leads the chariot of Arjuna as the able and efficient charioteer.He advices the Geetha.He searches for and finds out the Syamanthaka jewel.He protects Pandava and Droupadi from several difficultsituations.He gives life to Pareekshith.He makes a kubja beautiful.He builds the port city of Dwaraka and establishes a trade and commerce center and gives support for a dharmic rashtra under Dharmaputhra.He plays among cowherds,and does goraksha and is a adept flute player and dancer .He gives protection to Gokula by raising Govardhana.For the onlookers these were the karma of Krishna.But for him these were his akarma as a Maayapurusha/The real was Brahman .He knew what he is really.That is Brahmagnana or Athmagnana which rests with us only. Witnessed by our own consciousness/Athman only.While

others see karma,the Athman witness akarma and while others see akarma,the Athman is witnessing itself and it is the only karma the Athman does.

Sl 19. *Yasya sarve samaarambhaa:kaamasamkalpavarjithaa:  
Gnaanaagnidagdhakarmaanaam thamaahu :panditham budhaa:*

The intelligent (Budha) call him panditha(scholar)who has all his beginnings (of karma) with out any desires and who has burned all karma in the fire of gnana only. People start a karma with a desire or an effect of that karma to be fulfilled.They have doubts regarding its success or failure ,and desire for its fulfillment .All such desires and doubts and imaginations are removed by the fire of gnana.It is the fire which removes all impurities.Only then we are real scholars according to the intelligent people of our land.If there is impurities of desires and doubts we are not real scholars.We are only partially up the ladder.

Suppose when I do swadhyaya of the Geetha and when I write it for communicating to others ,my intellect will have to be purely concentrated on the subject I am dealing with.I should not waver in different things .If I think about a beautiful object and desire it while I write about nishkamakarma,I will be defeating my own cause and I am not fit for the job of commenting on the Geetha.If I think of how much money I canmake from publishing this bok,or by giving speeches on Geetha ,then also I am not doing justice to the subject of the Geetha and I have no right to speak of nishkamakarma of the Geetha. All our selfish motives has to be burned in the fire of gnaana and then only our intellect is pure enough to do such a great karma as making a commentary to the Bhagavad Geetha. The mental state of purity where all selfish motives are lost,makes one karmayogin a sthithapragna .The words,thoughts and deeds have to be the same for such a state of purity.

Sl 20. *Thyakhthwaa karmaphalaasangham nityathripho niraasraya:  
Karmanyabhipravritthopi naiva kimchithkarothi sa:*

The one who is ever contented and not dependent on any other thing has no attachment to karma and he does not do anything at all.(even if people think he/she is doing many things).

Most of the people we see around are dissatisfied with life.They complain about everything and everybody.They are dependent on several things for their satisfaction and for their life.They are desirous of several things out of the karma they do and when that is not seen they are dissatisfied and complain.Such karma does not give them satisfaction or happiness or bliss.What remains is only the feeling”I didn’t get that ,This “etc.Some others are seen happy and contented even if for outward appearances others think that they have nothing to be happy and contented.People with wealth and luxuries are dissatisfied and poor people without such luxuries seem happy and contented with what they have and this we see in every day life.

The yogin is ever satisfied with what he gets being a paramahansa .Whether one gets or not,whether one gains or loss,pain or pleasure does not affect the yogin being nonattached to karma and its effects and being desireless.It is not selfish motives but unselfish motive for welfare of entire earth which motivates a yogi to do great karma.Therefore they have

acquired the quality of the nishkriya,nirguna Parabrahman .Therefore even when they do great karma for the welfare of the entire world ,”they are not doing anything” feeling is there.It was said about the deep ways of the karma in a previous sloka.Here the depth is being explored in various ways.The karma in Karmaabhaava(lack of karma)is made possible by such explanations to be understood.

Sl 21. *Niraaseeryathachithaathmaa tyakthasarvaparigraha:*  
*Saareeram kevalam karma kurvannaapnothi kilbisham*

Without any desires,with wellcontrolled chitha,without saving anything for selfish use ,and just keeping that for the protection of life of oneself,the sins of karma does not touch.

Is It possible to do such karma?This doubt arose when the European thinkers came across the teachings of Indian sages. The Walden experiment of Thoro was for proving this .If one do not want to accrue money and wealth and luxuries,one can live alone in a place with happiness and mental control and without depending on anyone except one’s own Athman .This was what the sages of India proved.And Walden experiment also proved it.For 12 years this experiment was done .

Gandhi living among the masses proved that even a lonely life in a mountain top is not required for such a living style.He proved how the karma can be done in a nishkama way,for the welfare of the entire nation and for the entire world.Thus the feasibility of such an austere life even in modern era has to be seen practically possible.It may be difficult for people but it is not impossible.For a better future of the world austerity is needed .

Sl 22 *Yadrichaalaabhasanthushto dwandaatheetho vimatsara:*  
*Sama:sidhawaavasidhow cha krithwaapi na nibadhyathe*

The one who is contented with what is got accidentally(yadrichaya)without pre-planned effort,and who is above dualities,and who does not compete with others for gains,and who has equanimity of mind in sidhi and asidhi ,is not bound by karma.

Sl 23. *Gathasangasya mukthasya gnaanaavasthithachethasa:*  
*Yajnaayaacharatha:karma samagram praveeleeiyathe*

Karma are totally merged for those who have ended all doubts,liberated,and fixed chitha in gnaana and who does karma only for yagna .

The one who is not attached to Mine and yours,or have no dualities ,has conquered the dualities of kaama and krodha,and fixed in gnana and for such a sthithapragna whatever he does it is a yagna for welfare of world only.The thoughts ,words and deeds are for lokakalyana and energetised with Athmachaitanya.All these merge in the Chidroopa of Athman .And the Brahman .All his karma are merged in the Gnaanachethas of the Brahman. No karma remains for him except Brahman.

Sl 24. *Brahmaarpanam brahma havirbramaagnou brahmanaa hutham*  
*Brahmaiva thena ganthavyam brahmakarmasamaadhinaa*

The havis is Brahman, and by Brahma, Brahmarpana is done in agni which is Brahman itself. He is fixed in Brahmakarmasamadhi. Therefore for him the only object to be obtained is Brahman.

Karma has become Brahma here. Aham Brahmasmi (I am Brahman). Sarvam khalwidam Brahman (All this is Brahman). Then the havis, the agni, the person who does homa and the receiver of it (Brahman) are the same. The Brahmarpanam is Athmarpanam. Therefore there is no karma to bind him to samsara. What is done for the world is for Brahman and who is doing that karma also is Brahman. The life itself has become a Brahmayagna. Once a person is fixed in Brahmayagna, the other 4 yagna among the panchamahayagna becomes natural for him and is not different from brahmayagna. The person thus is in Brahmamasamadhi when he does karma and when he does not do karma. The word therefore Geetha uses here is Brahmakarmasamadhi.

My Guru, Nalapat Narayana Menon has said "life is a yagna" in this sense.

(When one takes food, this sloka is repeated by students of Indian philosophy.)

Sl 25. *Daivamevaapare yajnam yogina: paryupaasathe  
Brahmaaghaavapare yajnam yajjenaivopajuhuathi*

Some yogins do devayagna. Others by yagna in yagna, in fire of Brahma do yagna. Devayagna is slightly lower than Brahmayagna because it is the method to reach Brahma, while Brahmayagna is the goal one has reached. In sloka 24 Brahmayagna is said. Devayagna is through Indriya which are the revealers of knowledge. Indriya are deva which reveal vishaya. Indra is the God of the Indriyas. How one can do samyama of each of the sense organs by devayagna is explained in following verses.

Sl 26. *Srothraadeenindriyaanyanye samyamaagnishu juhuathi  
Sabdaadin vishayaananya indriyaagnishu juhuathi*

Some do devayagna by doing homa of indriya like the ears in the agni of samyama. Sabda etc are the vishaya. ears etc are the sense organs. The vishaya in the agni of indriya and indriya in the agni of samyama are burned. The method to cut the attachment of the indriya to its vishaya are twofold.

1 Do samyama of Indriya

2. Do homa of vishaya in the Indriya.

In the first way, samyama is agni. In the second method indriya is agni. This can be drawn as a triangle. So that each is burned in the other. In the ashes of the burned vishayasukha and indriya, is the thandava of the samyami or yogi.

People like to hear praise. Do not like to hear opposite views, nothing to say about insults. No dislike in praise and oppositions alike is that of samyami. Whether a person insults or, or praise you, you do not feel overrelated or depressed or angry. Like this, the likes and dislikes of all the indriya, and the vishaya of each of them are burned in agni of Athmasamyama. He does not run after the pleasures of each of the senses. The desire in sensory pleasures does not arise at all in such people. From that lakshana one has to identify a yogi. If a person speaks high and mighty theory of nishkamakarma and is running after sensory pleasures, know that he/she is an imposter and not a yogi.

*Sl 27 Sarvaaneendriyakarmaani praanakarmaani chaapare  
Aathmasamyamayogaagnou juhuathi gnaanadeepithe*

Some people dedicate all the karma of the indriya as well as the praanakarma in the yogagni of athmasamyama which is kindled by the gnaana lamp.

To see.hear,touch,smell,taste etc are sensory actions .Digesting,breathing,blood circulation,excretion,reproduction etc are praanakarma .Yogi by their gnana kindle a fire of athmasamyama.In it all the indriyakarma and the praanadharma are burned .This is gnaanamarga itself.The reproduction is for the protection of the races and is seen as a praanidharma or biological function by Indian philosophy and it does not attach any sin in that action.This is noteworthy .The concept of sin is the concept of having the sensory pleasures and selfish likes and dislikes in Indian philosophy.

*Sl28 Dravyayajnaasthapoyajnaa yogayajnaasthathaapare  
Swaadhyayaagnanayajnaascha yathaya:samsithavratthaa:*

There are sages fixed in vrathas like dravyayagna,thapoyagna,yogayagna, swadhyayayagna, gnanayagna etc.

Dravyayagna is the yagna in which wealth is earned by rightful ways and it is shared with all for the economical sreyas of the nation and the world as a whole.Both kings and vaisya class were considering this as their dharma.In today's India we have individualized wealth hoarding and if each wealthy person is ready to share a part of it for the poor families in their locality ,or village ,they can do dravyayagna and help in the process of building the economy of the nation.They can actually give educational help to at least one member of the needy family and find funds for giving selfemployment to the needy ,thus earning love and respect ,instead of money for a change.For those having Kshthriya ,Vaisya qualities Dravyayagna is suitable.

Thapa" means heat.It is severe austerity in which in the heat of thapas,the Athman is purified of all its covering dust and dirt and made to shine as pure gold.This is done by Kavi,seers,scientists etc.The thermotasis which is essential for homeostasis of brain is obtained in dhyana state and Samadhi when one is in thapas.When one forgets everything else,being concentrated in one-pointed dhyana of One thing alone or onesubject alone this happens.Such concentrated dhyana is thapoyagna. Adhyathmasasthra learning is swadhyaya.In thapoyagna there is importance to swanubhoothy.In swadhyaya ,the paranubhoothy or experience of others –Like the Guru and the elders,ancestors etc—are given importance and in that light one finds swanubhoothy or meanings to swanubhoothy. It is a simultaneous comparative study involving own and others experience for proof.Gnanayagna is that which after careful study and understanding, negates all that is Anathma and transient ,and accepts only that is Athman and eternal. This is the nityaanityavasthuviveka.

Of these Dravyayagna is done by rajasic and the other by sathwik people.But for a rajasic person to give away his/her wealth ,he should have a strong sathwik percentage too.If not,he will not part with his wealth .Or share it with anyone.

*Sl 29. Apaane juhuathi praanam praanopaanam thathaapare  
Praanaapaanagathi rudhwaa pranaayaamaparaayanaa:*

Those who are doing praanaayama control prana and apana and their movement ,and burn prana in apana and apana in prana.This is a important anga or part of Yoga. Prana is the cause for the cognition of indriyavishaya by indriya.It is the cause for all actions of body,mind and intellect.If it is not there,even if body is present,it cannot do any action.Vyana digest food.And absorbs the digeted material .Samana takes it to all tissues and cells.Udana expands mind and intellect .Apaana controls the expulsion of excreta.

Prana is that which taken in and apana is that which takes out .By merging these with each other and controlling their functions,by kumbaka and pooraka the movement of vaayu is made easy and uniform all over the tissues and cells of the body in a balanced state and according to ayurveda this is essential for health.By getting dhaathuprasada by this method one also gets chithaprasada .Both the elements and mind are purified and made healthy by free flow of vaayu in all cells and tissues is the principle behind it.When body and mind are purified naturally intellect also is bright and pure since it is the vaaayu in thenaadi which is the real reason for our intellect .Thus the yagna of praanayama is a yagna to have a physical,mental,intellectual as well as spiritual health.

*Sl 30. Apara niyathaaharaa:praanaan praaneshu juhuathi  
Sarvapyethe yajnavido yajnakshapithakalmashaa:*

Others control their food habits and burn prana in prana itself.All these are knowers of yagna.And are pure and devoid of sin due to their respective yagna.

The control of food by vratha,upavasa etc we find in all lifestyles in all religions .This is another type of yagna.If one can control ones appetite or hunger one can control all other senses .

By saying that these are all yagna,it is evident that by the word yagna Geetha does not mean the vedic yagna for getting heavens alone .In fact in the history of Krishna the episode of stopping the Indrayagna for Indra and making it for the sake of Govardhana mountain gives us a glimpse of his strong sociopolitical dharmic views.

*Sl 31. Yajnasishtaamrithabhujo yaanthi brahma sanaathanam  
Naayam lokosthyayajnyasya kuthonya:kurusatham*

The one who eats the balance of the yagna(yagnasishta)attains eternal Brahmaloka.

For those who do not perform yagna ,even this world is not attained.Then what other Loka they can expect,Arjuna ?

Here also when we say the meaning of the word yagna we have to take into account what type of yagna is said in the previous slokas.From sloka 23 to 30 Krishna spoke of different types of yagna and its subvarieties too.Those who do these yagna and after that , sharing the rest of that yagna living in this world gets bliss and peace in this world itself and he has no punarjanam.Because he has attained Brahmaloka in this world itself. Without doing such yagna,and living selfishly just for pleasures of the earth and of senses,people do not get bliss and peace in this world and therefore inno other world they can expect to find it too.They are born and reborn again and again to experience the hell of stress,strain and asanthi.

What about an avathara? A Brahmana comes back to earth ,on His own will,not bound by any need,but out of compassion for others,to reduce the stress and strain and burden on earth due to adarma .They are born with perfect gnana of their mission in life .Whereas the others,bound by samsara has no control over where to be born and how and they have no remembrance of their past lives or vasana also.Avathara ,though doing karma has no karmabandha because of gnana .Ordinary life has no gnana and therefore they are bound by their karma.

*Sl 32 Evam bahuvidhaa yajnaa vithathaa brahmano mukhe  
Karmajaanvidhi thaansarvaanevam jnaathwaa vimokshyase*

These are the different types of yagna which originated from the vast face of the Brahman.All these yagna are from karma itself.Thus knowing get liberation. How are the yagna born of karma? Karma is due to guna .From guna are born the karma of yagna also.In ch 2,sloka 51 it was said that by sacrificing karma one has to attain Brahmapada.It is repeated here in a separate manner. Yagna are born from gunakarma and are the broad royal paths leading to Brahma .They are the radially emanating ,and concentrated phase from Brahma itself and is the Brahman itself in origin.(see ch 2 sl 14,15)..Karma has to lead one to gnaana gradually. Unless this happens that karma is a bondage .Sarvagnapurusha is Brahmana and he from karma which does not bind him in any way,comes back to help others with perfect remembrance of the previous karma and gnana .The ignorant bound by the karma and its effects has to do karma with dharma and dedication to cut those bondages and travel step by step to Brahman.This arohana and avarohana happen in order of sequence .Like night after day and season after season.The cyclical order of the universe or law of universe tells us that the same rhythm exists for karmamarga .The gnani knowing this rhythm gets liberated and the agnani not knowing it is bound by it.

*Sl 33. Sreyaamndravyamayaadhyajnaagnaanaayajna:paramthapa  
Sarva karmaakhilam paartha jnaane parisamaapyathe*

Gnanayagna is greater than Dravyayagna.Because all karma ends in gnana.Here also Krishna says that gnana is greater than karma without a doubt. But since it is not possible for all to do gnanayagna which is a rare ability,common man has to do karma which is unselfish till he reaches the state of gnana .To get entrance into path of gnaana he has to go to aguru who is gnanai .Guru is gnanathapaswi.The lack of mental preparation for doing gnanathapasya is because of preponderance of rajas and thamas over sathwa. Therefore from a guru or from scriptural hearing,one has to try to remove the rajas and thamas and make sathwik predominance and then strike a balance .That is a practical suggestion for all people who are rajasic/Thamasic.

*Sl 34. Thadvidhi pranipaathena pariprasnena sevayaa  
Upadekshyanthi the jnaanam gnaaninasthathwadarsina:*



By prostrating before the Guru,serving him with devotion,get advice from the gnanathapaswins, and remove theimpurities of rajas and thamas . That is what Arjuna is doing now ,while listening to the Geetha.

Sl 35. *Yajnaathwaa na punarmohamevam yaasyasi paandava*  
*Yena bhoothaanyaseshena drakshyasyaathmanyatho mayi*

Pandava,By knowing which one becomes nondesirous of getting any other ,by which one see all in oneself and in Me,Brahmagnani becomes free from desires of Maya in his life.

Brahagnani see all living and nonliving things in his own Athman.And Athman in all things.And identifies Athman as Brahman.These lines are the introductory lines to the Viswaroopa which Arjuna is about to experience and directly perceive shortly. God is in everything.In a pillar and in a small virus.In bird,animal,plant and humans.In celestial objects and in panchabhootha .Isa Vasyam Idam Sarvam. There is nothing but God . There is nothing but Brahman .And that Brahman is in everything,and in me and in Guru.

Sl 36 *Api chedasi paapebhya:sarvebhya:paapakritham*  
*Sarvam gnaanaplavenaiva vrijinam santharishyathi*

Even the most cruel sinner among men,cross that ocean of sins ,by the small boat of this gnana.So what about a person who is pure?

Arjuna is a pure soul.Gnana being the fire which burns all sins and impurities of rajas and thamas,destroys all likes,dislikes,anger,hatred etc and thus makes the journey of crossing the ocean of samsara easy. The one who takes the help of the boat of gnana to cross the ocean of samsara is saved by it.Therefore ,he does not worry about the dualities of existence.

Sl 37. *Yathaitaamsi samidhognirbhasmasaathkurutherjuna*  
*Gnaanaagni:sarvakarmaani bhasmasaathkuruthe thathaa*

How the burning fire ,makes the wood into ashes,like that agni of gnana burns and makes karma into ashes.That is why gnanai has lost the duality of punya and papa.

Sl 38. *Nahi gnaanena sadrisam pavithramiha vidhyathe*  
*Thathswayam yogasamsidha:kaalenaathmani vindathi*

There is nothing comparable in purity to gnana ,here.And gnana is achieved by people who get the sidhi of yoga ,by time .

Spirituality or gnana of the transcendental type is revealed to the gnanai by itself.It is revealed in time .The gnani knows it when the time for its maturity has arrived.Till then he does gnanathapasya.the Guru leads the shishya to that revelation.But the swanubhoothy has to be revealed in ones own mind.It is not sufficient to say that the Guru had it ,but I have not.The real follower or disciple of a Guru gets swanubhoothy by himself.

To say that Budha got enlightenment ,but I haven't ,and I am a Budhist is selfdefeating to that Guru.Similarly to say that we are Christians,or followers of Krishna ,or of any prophet and then say that only that particular Guru can have the revelation and no other person can have it is selfdefeating to that great Guru.If it had been so,the Guru would not have asked others to follow his example .The principle is that ,all people being equal in eyes of God,can and should try with sradha or concentration to attain what the Guru attained .That trial itself gives us a transformed life.Try to understand and think like a Krishna,Christ,Budha or prophet and it will make us good people if not equal to them.

Sl 39. *Sradhaavaanlabhathe gnaanam thathpara:samyathendriya:*  
*Gnaanam labdhwaa paraam shaanthimachirenaadhigachathi*

The one with sradha alone gets gnanam .The one who controls senses gets gnana .With attainment of gnana ,one gets shanthi quickly.

Whether it is the advice of a Guru,or a science subject or art ,one has to apply sradha (concentration)and for having concentration in a subject one needs an interest in the subject.If one has to have interest in gnana of Athman one has to control the interest of the senses in the worldly things.If one has to do it by birth,one has to be sathwik predominant by birth.Those who are not like that,has to try their best to remve the impurities of rajas and thamas coverings by karma as said before .Thus there is no contradiction at all in what Krishna has said so far.

When gnana is attained ,one gets tranquil quiet state of Samadhi also.

Sl 40 *Agnaschaasradhadhanascha samsayaaathmaa vinasyathi*  
*Naayam lokosthi na paro na sukham samsayaathmana:*

There are three people who destroy themselves.Agnani(ignorant),person without sradha,and the everdoubtful person.For a everdoubtful person ,bliss is not obtained in this or any other worlds.Because he is alwys in dilemma of "To be or not to be".The stress and strain of a Hamlet is there in their minds.How can such a person enjoy peace and happiness?The internal turmoil is seen in all his actions too.The one who is confident in own Athman,is confident in aother's Athman too.The karma done with sradha and confidence and knowledge that this is the best for all the world ,will bring peace and happiness to all.The opposite ,is creating only chaos and problems in the world.One can actually assess the level of sradha from a karma done by a person.

When in administrative,teaching,diagnostic work,the level of sradha canbe assessed by ourselves(or by others)for a inbuilt quality control.

Now ,what about Arjuna?

He has to do a battle since he is bound by his kshathriyadharma to do so.How he should do it?With sradha.What makes him frustrated?Hs feeling that Bheeshma and Drona will have to be killed for the sake of dharma since they are fighting on the side of adharma. That frustration takes away his sradha in his karma.This should not happen because ,several akshouhinis of human life has come to fight on the side of Arjuna ,believing in his prowess of archery and his commitment to protection of dharma.If he defeats the cause of dharma now,being frustrated over his selfish like for two persons who are fighting for adharma's cause,he will be jeopardizing the life of several people on the side

of dharma.And therefore he has to remove the agnana of the raagadwesha and the frustrations thereof,and get back his sraddha in his swadharma and do it without desire for gain and loss .To give him that message Krishna gives his celestial music ,the Geetha.

Sl 41 *Yogasanyasthakarmaanaam gnaanasamschinnasamsayam  
Aathmavantham na karmaani nibadhnanthi dhanamjaya*

Dananjaya,The one who has with the karma associated with sanyasa and gnana ,cuts away all doubts of inconsistencies ,and get direct perception of Athman ,is not bound by his karma.

Sl 42. *Thasmaadajnaanasambhootham hrithstham gnaanaasinathmana:  
Chithwainam samsayam yogamaathishtothishta bhaaratha*

Therefore,remove the doubt that has entered your heart ,due to agnana,by cutting it with the sword of gnana ,and being fixed in yoga ,Get up ,get up.

Saying that you have to get up from this state of agnana by fixed in yoga ,it does not mean ,to do pranayama or to assume a particular asana etc.Yoga here is gnanayoga. Yogam aathishta Uthishta”.

Burning all doubts of agnana in your mind,by gnanayoga,and like a karmasanyasin,do the best and great swadharma of protecting dharma,as a rajarshi.Do it with greatest concentration. Without thinking about the outcome of success,failure etc.Without special liking to Bheeshma and Drona or special hatred to Duryodhana or Karna either.Do the swadharma ,do the karma as Brahmaarpana with utmost care as a gnani as a yogin ,as a sanyasin.

That is the message of the 4<sup>th</sup> chapter Gnanakarmasanyasayoga ,as the name itself indicates very clearly.

### **Ch 5 Karmasamyasayoga**

Bhaktivedanthaprabhupadar in his commentary calls this chapter as function in Krishna consciousness.Pandit Gopalan Nair calls this chapter merely Sanyasayoga omitting the prefix of karma.

In 4<sup>th</sup> chapter Bhagavan said that I taught this yoga to Surya and from him Manu(the one who does Manana )got it .Sun gives energy and light and heat to all the solar system for 24 hours a day and is never taking any rest from his karma.Yet he is not doing anything at all.VinobaBhave in his commentary says ,sun who without doing anything at all,and doing everything,makes all others do all karma is the best sanyasin .In the 5<sup>th</sup> chapter two aspects of sanyasa are compared.

1.Doing karma for 24 hours ,yet doing nothing.

2.Not doing anything ,even for a second,do everything.

Be silent while talking. Talk/communicate through silence.

It is interesting to compare these two processes.When we do compare these aspects,a silence that is beyond karma,language or sabda encompass us.

Who is greater?The karmayogin or the karmasanyasin?

In 4<sup>th</sup> chapter Geetha explained yagna. Before going to the dhyana yoga of 6<sup>th</sup> chapter, Bhagavan introduce us to the karmasanyasa of a karmayogin.

If we put a samavakya or equation as

Gnana+karma=Gnana+karmaabhaava

Gnana being common on both sides of the equation it naturally becomes

Karma=Karmaabhaava

Or

+ = --

Thus the karma and karmaabhaava of the gnani is the same. For gnani karma and karmasanyasa are same.

Sl 1 .*Arjuna uvaacha:*

*Sanyaasam karmanaam Krishna punaryogam cha samsasi*

*Yachreya ethayorekam thanme broohi sunischitham*

Arjuna said:-Krishna, you praised sanyasa of karma and then praises karma too. Which one of these is giving more sreyas? Tell me that one alone.

Sl 2. *Sreebhagavaanuvaacha:*

*Samnyaasa:karmayogascha ni:sreyasakaraavubhou*

*Thayoshtu karmasanyaasaathkarmayogo vishishyathe*

Sree Bhagavan said. Sanyasa and karmayoga are the two ways/paths for ni:sreyasa. Karmayoga is greater than karmasanyasa for a karmayogi. Because it gives Abhyudaya or development in all social fields concerning the everyday existence of society. Ni:sreyasa is opposite to that. When one is totally free from society life and samsara, and reaches the timeless state of Samadhi, one experience the natural bliss and that is ni:sreyasam. Since it is free from society life, the abhyudaya of society and karma for it are not there in Samadhi. That is why it is said opposite to abhyudaya. But a yogi is not always in Samadhi. He has periods of Samadhi and periods out of it. When he is out of Samadhi he does karma for abhyudaya of entire society, quite unlike the karma of selfish samsarins. This is what is said to be greater by Bhagavan here.

How to do karma as a yogin/sanyasin so that one gets both personal ni:sreyasa and abhyudaya of entire society/world is said here.

*Yadaa sarve pramuchyanthe kaamaye suhridisthitha*

*Atha marthyo amritho bhavanthy athra Brahma samasnuthe*

Is the words of the Katha Upanishad. That Brahma experience is Ni:sreyasa. It is attained when all selfish likes and dislikes and dualities are lost in one's mind.

*Sreyascha preyascha manushyamethathosam*

*Parithyavivinaakthy dheera:sreyohi dheero*

*Abhipreyase vrinithe ,*

*Preyomanthoyogakshemath vrinithe*

According to Katham.Both sreyas and preyas come to us .The bold(dheera)analyse both and accepts sreyas.Andhan(the blind one)accepts preyas for getting yogakshema.because the path of ni:sreyasa is like the sharp edge of a sword difficult to traverse.The one who takes that path has to be extremely bold.Both sanyasa and karmayoga are two methods which leads to ni:sreyasa.The goal is same.And after getting Samadhi, not to share that experience and the benefits of that state with others who are not lucky as we are,also is selfishness.So Geetha says ,even after achieving that state one has to do karma for others, for the world and that is greater than enjoying the bliss experience without sharing with others.The real great sanyasi is the one who does karma not for oneself but for others. Therefore even his Samadhi experience should benefit others by his selfless actions for benefit of society.Thus such a gnani bears both ni:sreyasa and abhyudaya,the yogakshema of entire world on his shoulders .

Sl 3. *Gneya:sa nityasanyaasi yon a dweshti na kaamkshathi*

*Nirdwando hi mahaabaaho sukham bandhaathpramuchyathe*

That one who does not hate and who does not desire is the eternal sanyasi.Because the one who has no dualities liberates himself from the bondages of pleasures easily.

It is not the external signs of sanyasa that are spoken of here.No amount of saffron dress,rudraksha,thulasi garland or other external symbols of sanyasa offer the state of no hatred to anything,or anyone ,and no desire for any thing or anyone either.It is an internal state and not any external sign.Therefore it is possible for a dutiful householder (without such signs)to be the greatest sanyasin and be a karmayogin at the same time.In 2<sup>nd</sup> chapter the sthithapragna was described as nirdwanda, nityamuktha, niryogakshema Athmavaan .That sthithapragna and this nityasanyasin who is nirdwanda are not different from each other.This advaita state has to be understood from the words of Krishna.

Krishna never wore the external signs of a sanyasin in his 128 years of life on earth.He was but the yogayogeswara and the best karmayogin of his times.The life and teachings of Krishna are not different from each other.

Sl 4. *Saamkhyayogou prithakbaalaa:pravadanthi na pandithaa:*

*Ekamapyaasthitha:samyagubhayorvindathe phalam*

Only children will say that Samkhya is different from Yoga.No scholar will say so.If one is fixed in one ,one attains the effects of both.The one who is fixed and concentrated in yoga gets the effects of samkhya(gnana)and the one who is fixed in samkhya(gnana)gets the effects of yoga .Thus liberation is obtained in both ways.If effects of gnana, and karma with gnana are same,and yoga too is same,all these are different methods for liberation only and taught for different personalities of people depending upon their nature and abilities.

Gnana= karma =yoga=mukthy

The teaching of Krishna here is the theory of multiple intelligences.Krishna's equalitarian mind does not classify people as less intelligent and more intelligent.He knows the multiple theory of intelligences which we currently attribute to Howard Gardner.The one who follows Bhakthy (including women and people who did not get opportunities of higher education)is not less intelligent in Bhagavathadharma.They have equal rights and

equal intelligence to attain liberation, in their own way. To say that Einstein is more intelligent than Thyagarajaswami or to say that M.S. Subbalaxmi is less intelligent than A.P.J. Abdul Kalam does not occur in the agenda of Krishna. All are able to reach ni:sreyasa provided they follow their own nature. One can attain highest level of intelligence in music and another in mathematics, still another in medicine, philosophy, economics etc etc and each is intelligent in his/her own way and can reach the goal through concentration in that is Krishna's view.

Sl 5. *Yathsaamkhyai:praapyathe sthaanam thadyogaiapi gamyathe  
Ekam saamkhyam cha yogam cha ya:pasyathi sa pasyathi*

The same goal attained by the samkhya is reached by the yogins too. The real seer is that one who sees that samkhya and yoga are one.

Therefore there is no need to say that one is greater than the other. The question was which one is great, gnana or karma? Krishna said the value of karma, of the one who has attained gnana from that of the one who has not obtained it. Then he says for a real seer there is no difference between the two, therefore which is greater than the other is a question which does not arise at all.

The message of Geetha is the message of the Sun to the race of Rajarshis (the kings/rishi) who are both seers and karmayogins simultaneously. The karmasanyasa happens internally, not externally. Therefore it is a secret darsana. To have that internal darsana and sanyasa, there is no need to wear external signs, nor is there a need to run away from one's dharma/duties. The karma of one who is internally a sanyasin becomes better and better because of the lack of selfishness, and lack of hatred or partiality for anyone, and compassion for all. It is the internal state of mind which separates the muktha from the saktha.

Sl 6. *Sansyaasasthu mahaabaaho du:khamaapthumayogatha:  
Yogayuktho munirbrahma nahirenaadhigachathi*

To get sanyasa without yoga is the most sorrowful state. The Muni who is with yoga, reaches Brahmapada easily.

By simply running away from karma, one does not become a sanyasin. And to think that it is sanyasa is a misunderstanding. Sanyasa without yoga is not real sanyasa. That will lead to more sorrows and miseries, because mental state of sanyasa is not achieved. On the other hand the one who has internal state of yoga, can become a sanyasin and attain Brahmisthithy easily.

The sanyasins usually follow either gnanamarga or bhakthimarga according to their nature. According to Bhakthivedanthaprabhupada, bhakthy is yoga, and samkhya is gnana but the vyasabhashya and Vachaspathimisra's bhashya commentary to it does not think so. And Geetha does not distinguish them like that. Like Naradabhakthisoothra and Chandilyabhakthisoothra, Geetha says that bhakthy and gnana are one.

Krishna does not say that bhakthi is greater than gnana. But it definitely says that a muni, who has bhakthy or Iswarapranidhana as an organ of ashtangayoga, gets gnana and liberation easily. The goal being liberation and gnana, the easiest method is followed by masses. The difficult, and sharp path of gnana is followed by only very few bold people. It is only a natural law of the world.

Since gnanamarga is difficult,easier methods of karma,bhakthy,dhyana are given to the different types of personalities so that each reach the destination of mukthy in their own chosen path and thus the method of Krishna is democratic and egalitarian.

Arjuna is rajasic.He is not having the tendencies for gnanamarga.For him devotion in Krishna as his dearest friend and benefactor,and karma are the best methods to attain liberation.Therefore Krishna here says that do the karma for the protection of the worlds, without dualities,with out hatred for anything,dedicating every action in me as Brahmarpana, because Guru is Brahma and Brahma is Athman and I am not different from you.What You think,you are doing is actually done by me ,your friend,Guru,and God and do it dedicating its effects also in me whether good or bad.

*Sl 7 Yogayuktho visudhaathmaa vijithaathmaa jithendriya:  
Sarvabhoothaathmabhoothaathmaa kurvannapi na lipyathe*

The pure soul who has attained yoga,has won over and controlled all his senses,and he see in all elements his own Athman and do karma,Therefore he is not bound by his karma.

Nothing is different from Brahman.Everything is Brahman.The branches,seeds, fruits, leaves,stem etc of a tree are not different from the seed.Christ said in his sermon on the mountains that I am the vine and you are its branches,because branches are not different from the vine.One seeing Brahman in everything does not hate anything and does not kill or harm anything for selfish motives.They become most compassionate to entire universe alike.

There is Brahman in all animals,birds,human beings .It is in me and you.In all our neighbours .In everybody and in every being.Bhaagavatha says Brahman is even in inanimate objects like a pillar or the elements or every paramaanu .The principle of love and compassion of the Bhaagavathadharma of India is this principle of seeing Brahman in everything.Practically this is the reason for ahimsa of India.Vaishnavism is for ahimsa. Once while I was talking about this relation of ahimsa and spirituality ,in a ladies college in Calicut ,the students asked some doubts.The questions and the answers I gave are summarized here.

Q: If everything has God in it,plants also have it.then how can we eat plants?Then vegetarianism also is himsa.Is it not?

A:-Plants have life. They are also manifestation of Brahman.That is why worship trees and forests and fields and plants.But due to biological reasons and lack of welldeveloped nervous system their pain sense is different from animals and birds . When we pluck a fruit or a leaf from a plant the plant has pain.But lesser than uprooting the entire tree and killing it forever.It is like taking the wool from a sheep and killing it are different.For paddy,wheat and other grains ,when we destroy the plant for eating,the lifespan of the plant is over ,and even if we do not take them,the seasonal change will destroy them.Therefore as Gods gifts of nature as Annam or food we respect,do worship of paddy and then take it and we multiply its race by carefully rearing the next generation from the wellkept seeds and saplings . The killing of an animal or bird cannot be equated with this procedure.The animal or bird with welldeveloped nervous system is conscious that it is about to be killed,it is afraid of the killer,and is crying mentally by untold fear and grief and secrets all

hormones of stress and strain which are toxic ,because it is the curse of the unhappy animal/bird for the killer .The one person who cannot hear the silent pain of that creature cannot boast that I am compassionate ,and I love the entire world.He/she does not.Because he/she is able to kill an innocent animal/bird for selfish motive of fulfilling ones tastebuds needs/desires.This is what Vaishnavism,or Jainism or Buddhism teach .

Q:- what is wrong in killing such lower animals (Kshudrajeevi)?

A:-Who is to say that such and such an animal /bird is kshudra and another is not kshudra?Is it the right of man who kills it,or that of God who created it,or of the animal/bird itself ?

God does not think that any life is kshudra .And no animal or bird thinks itself that my life is worthless.All of them wants to live and life is precious for each of the animal/bird or worms/bacteria etc.It is man who decides that I am higher and these animals are kshudra.And man who thinks that one is lower than the other has not learned the principle of samathwa(equality)and equal rights for all jeeva.

Q:- If everyone follows vegetarianism ,will it not lead to population explosion of all animals and plants and thus lead to imbalance on earth?

A:-Nature has its own ecological balance.The poplation control is based on natural ecological factors in prakrithy. It is when man kills and destroys some species that ecological balance is lost and population explosion of another species happens.From the example of frogs and serpents in fields,to the example of drugresistant bacteria all such population explosions are manmade.

Moreover there is a question here.Suppose population of human race increases,would you advocate reduction of population by cannibalism? If not why apply that only to the poor animals/birds which have no associations for their protection of rights .

Q:-Human beings are by nature carnivorous.Then vegetarianism is blocking a natural tendency.Is it not?

A;-The concept that man is naturally carnivorous is not correct.The structure of human beings is that of a vegetarian/herbivore.From the molar teeth which can chew solid food ,upto the pH of blood everything is that of a herbivore.

#### Herbivore

- 1.Molar teeth for chewing solid food
- 2.Habit of drinking with lips and cheeks
- 3.Nails.flat,hard,fixed as cap of the fingers
- 4.ratio of intestines to body 12:1
- 5.Blood High pH alkaline

Moreover,the lipoproteins are same in herbivorous animals and in man.The animal which is most resembling humanbeings is the monkey.it is a herbivore.Therefore the natural food for man is vegetables and nuts.

The carnivorous nature developed because of lack of vegetation in certain areas like polar regions and in famine conditions etc when the early man had to find food somewhere for sustenance.And some societies continued that habit .It is not natural habit ,but acquired habit due to environmental conditions and therefore regional not universal .

#### carnivore

- no molar teeth
- drink with licking(toungue)
- long,sharp,movable
- small intestine.Ratio only 6:1
- low pH acidic for blood



Moreover the meat has been identified as cause for several health problems including cancer.

These questions are significant.

Then we have to think of a disparity in Krishna's teachings .Because when there is god/Brahma in all creatures,why Krishna asked Arjuna to do battle and kill soldiers?It is there one has to learn the varnasramadharma clearly.Protection of dharma is the duty of kshatriya and born as a kshatriya Arjuna has to do that ,though killing is against the principle of dharma.The killing in a battle for defence and protection of multitudes of people is the kshatriyadharma,and kshatriya has to do it ,since it is his duty.How they did it in ancient times?Geetha gives an answer to that question.It is the historical answer for the behaviour of an entire people,an entire nation,for millennia .Why do they worship plants,trees,serpents,even stone,and show hospitality to all guests and protect dharma and cows and Brahmins who preserve knowledge so zealously ?Because they knew everything is god and to love your neighbour and respect them is serving God.And why did they kill in war,knowing very well that killing is adharmam?Rama,Krishna and other avatharas proclaim dharma of varna and kshatriya has to protect it and the praja(people) from adharmam.Thus he is allowed to do killing in war as an exception.He cannot do that in civilian life.Even by accidental killing Dasaratha and Pandu got curses.For every death caused in war,the king had to pay a penance to society for breaking the lineage of a human race .Thus the laws of the land tells us how the entire nation as a whole followed the same rule /dharma and remained united by that dharma with so much of regional differences.Even in the southernmost Travancore dynasty we find the penance done by its kings when they killed in war humans or animals(horses,elephants).Killing was prohibited. But in special cases in defense ,and in protection of dharma alone kshatriya race was allowed to consider killing as swadharma.

Karmayoga and karmasanyasayoga give the message of nishkamakarma itself.The Brahmagnani who is yogayuktha is not bound by his karma and therefore the king /kshatriya is encouraged to be a Rajarshi and consider swadharma as a yogin does.

Sl 8 *Naiva kimchithkaromithi yuktho manyetha thathwavith*  
*Pasyansrunuansprisanjinghrannasnaachanswapanchasan*  
Sl 9. *pralapanvisrujanrihnaannunmishannimishannapi*  
*Indriyaanendriyaartheshu varthantha ithi dhaarayan*

The knower of truth ,who has attained yoga,understands that seeing,hearing, touch, smell,eating,going and coming,dreams,breathing,talking ,excretion,cognition,opening and closing of eyes,are all the functions of Indriya in their vishaya and their meanings for themselves .Thus knowing he detaches from indriya and therefore does nothing. Even if the indriya are continuing to do swadharma,the Athman of gnani is not attached to them .The gnani knows that the doer of the karma is not I .It is the actions of organs by contact with their respective vishaya .I am only witnessing them as nonattached seer.Therefore I am not doing anything.That is the attitude of the gnaani.

Sl 10. *Brahmanyaadhyaya karmaani sangham thyakthwaa karothe ya:*  
*Lipyathe na sa paapena padmapathramivaambhasaa*

He dedicates all karma in Brahman and does karma without attachment to them. He is like a lotus leaf not wetted by water in which it lives.

In a house in the light of a lamp, several karma are done by different people. None of them are binding the lamp or its light. Like that the functions of the many indriyas do not bind the Athman. In the water of samsara, doing duties dedicated in Brahman (Brahmarpana) he remains not wetted by it or its attachments.

Sl 11 *Kaayena manasaa budhyaa kevalairindriyairapi*  
*Yogina:karma kurvanthi sangham thyakthwaathmasudhaye*

Yogin gets detached from body, mind, intellect and organs of karma and their vishaya and being pure in Athman, continue karma for the sake of others. Since they have dedicated mind, words and deeds in Brahman, they are able to do this. In each Sandhya the Yogin, like the Poet Nalapat Balamani Amma is giving the Thrimadhura of mind, words and deeds in Brahman as Brahmarpana.

“The day ends  
And moonlight flows  
In my inner courtyard  
You alone sits  
Anaadipurusha,  
I dedicate this annam,  
This sweet Thrimadhura,  
Of mana, vachas, and kriya  
To Thee.” (Nalapat Balamani Amma)

By dedicating all in Brahman, the yogin becomes sarvasanghaparityagi and has attained Athmasudhi.

Sl 12. *Yuktha:karmaphalam thyakthwaa shaanthimaapnothi naishtikeem*  
*Ayuktha:kaamakarena phale saktho nibadhyathe*

Yogins discard the fruits of karma and attain shanthi through their Nishta. The people who are not practicing yoga, on the other hand, desirous of fruits of each action, are bound by their karma.

Krishna is repeating the same idea in different words again and again so that Arjuna should get the meaning correct and should not forget it. The first electrical change made by the words are only a short term memory. By repeating it, the electrical change is becoming a permanent chemical change for long term memory. This is the need for nishta and abhyasa or repetition, japa etc. The dharma is not for getting a degree and then to be forgotten as we do today. It is for us to be of use throughout our life so that peace and happiness prevail in society and the world.

Sl 13. *Sarvakarmaani manasaa sanyasyaasthe sukham vasi*

*Navadware pure dehi naiva kurvanna kaarayan*

With mind sacrificing all karma.,the Dehi dwells happily in the pura or city with nine gates,without doing anything,and without making others do anything too.The dehi of one who has attained Brahmathmabhava ,knows that I am akartha,sakshi and being conscious of that swaroopa ,is jithendriya and therefore the happiest and the most blissful.

*Navadwarapure dehi*

*Hamsa lelayathe bahi:*

*Vasi sarvasya lokasya*

*Sthavarasya charasya cha.*

This city of nine gates is thebody itself.For the solar system the navagraha are the nine gates .For body they are the two eyes,two ears,two nostrils,mouth,and the two excretory openings.Just as the dehi in solar mandala sits within it and knows its functioning through the nine organs or the nine graham,the dehi of the body sits in it,knowing its functioning through the nine channels of organs.When one gets the experience of oneness of dehi of Brahmanda and dehi of Pindanda a third eye opens within and revelation comes.That is why Jyothisha is called the eye of the veda.the one who gets Brahmanubhava ,knows ones part or role in the order of creation of God,and wins over the senses and becomes master of oneself and thus his karma become perfect.In the bhashya of Pandit Gopalan Nair the paatabheda of “navadwarapure dehe “is seen while in others “dehi”is seen.

Sl 14. *Na karthruthwam na karmaani lokasya srijathi prabhu:*

*Na karmaphalasamyogam swabhavaavasthu pravarthathe*

Prabhu has not created karthruthwa or karma for the loka.The karmaphalasamyoga also is not created.It is the swabhava that is doing karma.

Brahman is the prabhu for all universes.That Iswara is not creating the karma.What we call our karma,our karthruthwa,our karmaphala are created by swabhava or nature. swabhava means own bhava.Each vasthu has an own bhava or nature.That is the nature of an object.Like the sunness in the sun is its light and heat.The agni has its heat and roopa. Winds has its gathi or movement as swabhava.

Similarly we have our swabhava due to various proportions of sathwa,rajas and thamas.It is our swabhava due to the thriguna,which makes us do karma,makes us feel our karthruthwa,and makes our experience of effects of the actions.Our actions,reactions and doerships and experience of fruits of action are due to our swabhava and in turn due to our guna.Guna is the nature of prakrithi.So papa,punya are of Prakrithy and not of Brahman.Effects of these also is of Prakrithi.None of these touch Brahman .Brahman is nirguna.Since there is no karma,or karthruthwa,there is no bokthruthwa also for Brahman. The functioning of prapancha is the swabhava of prapancha .We call it the order of creation of God or Prabhu .

Sl 15. *Naadathe kasyachithpaapam na chaiva sukritam vibhu:*

*Ajnaanenaavritham gnaanam thena muhyanthi janthava:*

Vibhu does not take away the punya or paaapa of any creature. Because gnana is covered by agnana, creatures become immersed in ignorance of Moha.

Brahman is not keeping the count of sins and good deeds of anyone. It is done by prakrithy only. Accounting and balancing of the guna and the effects of these guna is the job of prakrithy, or nature. These natural laws go on according to prakrithy and its balancing act. God is not responsible for either the good effects or the bad effects. He does not reduce or increase sins. The God/Brahman is the eternal, omnipresent omniscient and nishkriya, nirguna principle and this truth is forgotten by people because truth and knowledge is covered with untruth and ignorance. The thamas (darkness) of thamas covers the truth. The thamas is one of the guna of prakrithy. Unless it is removed, truth will not be revealed.

When a bad thing or experience comes to us we say, God is cruel. But we do not remember God when a good turn comes. May be someone may give as a thanksgiving a small or huge sum (according to one's ability) to a local or far off famous temple. There ends the dedication of ordinary people. The yogi is not like that. Twentyfour hours a day, 365 days a year, every moment the Nishta of yogi does not waver from Brahman. Thus wisdom reveals itself by dispelling all darkness.

Sl 16. *Gnaanena thu thadajnaanam yeshaam naasithamaathmana:  
Theshaamaadityavajjaanam prakaasayathi thathparam*

When agnana is removed by Athmagnana, like Surya revealing itself after night, the Gnana reveals its paramapada itself.

To dispel darkness of ignorance, the sun of wisdom has to rise. No one can make the sun rise, except in its time. The sun rises according to an order at a specified time in each part of the earth so that the viewers can get light. Man cannot control it or change its course. Therefore sun is self-revealing when the time is mature for its revelation. Wisdom also is like that. When the light of Athmasurya is revealed, creatures loose the moha of darkness, and become one with it. Only experience of light remains. Therefore sun is the eye of time. The witness of all karma giving energy and light, yet doing nothing. By attaining Thanmayeebhava with sun, gnani also becomes witness of actions. He too becomes the energy and light for thousands of people. He becomes the eye of society, a darsaka or seer who in Tamil is called a paarpanar (paar= see/the world. Paarpanar=one who is the seer of the worlds). Paarpanar was the old word used in Sangham literature for Brahmins.

Sl 17 *Thadbudhyasthadaathmaanasthannnishtaasthathparaayana:  
Gachanthypunaraavrithim gnaanani rdhoothakalmashaa:*

Those who have cognized it (Budhaya is the word used), those who have become one with it, those who have nishta in it, those who see ultimate goal in it, remove impurities (of rajas and thamas) with gnana and reaches the state of apunaraavrithy (the state of no more repeating cycles of birth and death). Thus with Brahmanishta, yogin cross the ocean of samsarachakra which repeats, and attain the paramapada of liberation from it.

Sl 18 *Vidyaavinayasampanne brahmane gavi hasthini  
Suni chaiva swapaake cha pandithaa: samadarsina:*

The real scholar who knows Athman, see Athman in the Brahman who is rich in vidya and vinaya, in the animals like cows, elephants, dogs etc, and also in the one who eats the dog (swapaaka/chandaala) and is having equality in all. He is always samadarsi in all, in everything.

The true lakshana of a Brahman is samadarsana. All other lakshanas said so far, is relative. Sarvam Brahmanam. So what is the difference between a Brahmin and a person who eats the dog? What is the difference between a cow and a dog. All are divine Brahman. Thus Athmagnani see Athman/Brahman in everything and is compassionate, loving and friendly to all irrespective of race, caste, creed or any other differences which are only constructs made by man for classification and identification. All pots of clay are clay only. All oceans and waves are water only. Everywhere there is the Thandava dance of energy alone. In that ocean of light and energy and sound, where is the place for distinctions and differences? Therefore in the chitha of Brahman there is only samadarsana, equality in all creation, both animate and inanimate. This is the real reason for his ahimsa. This enlightened and bright wordpicture of a Brahman has to be understood if one has to really understand the words "Chaturvarnyam mayasrishtam," based on gunaa and the karma due to the guna proportions. Taking just one ¼ of a single sloka, undermining the entire message of the Geetha is not the correct procedure. Get the message right from the whole text and then interpret each quartet, each word according to that message will do at least some justice to the text.

Sl 19. *Ihaiva thairjitha: sargo yeshaam saame sthitham mana:*  
*Nirdosha hi samam brahma thasmaadbrahmani the sthitha:*

By the one, whose mind has attained the state of equality from here itself, and is fixed in it, the entire creation (sarga) is won over. Brahma is blemishless and equal (sama) and therefore they are in that state of Brahman.

The importance of having equality in all creation is here pointed out again. If there had been a state which had no difference between Brahmana and Chandala, man and woman, ignorant and scholar, faithful to God and nonbeliever in God, without sociopolitical class differences, and if such a thing still exists and will exist forever, it is only in the chitha of a Brahman alone. Those who enquire for such a thing in the external world are searching in vain. Get this direct perception of equality within one's own mind. And help others to follow this path of samadarsana in all alike, so that love and compassion is in all creation irrespective of whether it belongs to one's own group or community or race. Beyond that there is no revolution possible. To be one with this blemishless and samadarsana Brahma is to love and be compassionate to all creation alike and by that love and compassion one wins over the entire creation. It is not by hatred or enmity but by samadarsana and love of all alike one gets the sarvabhouta state of winning over everything. To win over death and birth and to get amritatwa there is no other short cut. In such a pure state of visualizing all in past, present and future alike, is the experience of timeless eternal Brahmarasa. More than that a person cannot have a better experience of bliss.

Sl 20 *Na prahrishyeth priyam praapya nodhwijeth praapya chaapriyam*  
*Sthirabudhirasammoodo brahma vidbrahmani sthitha:*

The Brahmaavid who has become sthirabudhi(fixed intellect),and has discarded foolishness, do not gloat over when he /she gains ,and nor does he/she despair when he/she loses.Likes and dislikes and their attainment or nonattainment does not affect such a person.Thus the lakshana of a sthithapragna is again repeated in this sloka.

Sl 21 *Bahyasparsashwasakthaathmaa vindatyaathmani yathsukham*  
*Sa brahmayogayukthaathmaa sukhamakshayyamasnuthe*

The one who is always blissful in Brahmayoga,without any desire in external touches of pleasures ,enjoys endless bliss.

The pleasure given by external vishaya is not endless and they are transient.In such transient pleasures the Brahmagnani is not interested.Because he has tasted the eternal bliss.External wealth and luxuries,women ,gold,grains,lands,vehicles,houses etc are for the Brahmagna only transient and are causes of sorrow .The new dresses ,new and various fashionable ornaments,the differently tasting culineries ,husband,wife,household comforts became causes of sorrow for the Gopikas when they became immersed in the Brahmanubhoothy of Krishna .The priorities change when one is turned from samsara to Brahmavidya.The bondage of samsara falls by itself with awakening of Brahmagnana.

Sl 22. *Ye hi samsparsajaa:yoga du:khayonaya eva the*  
*Aadhyanthavantha :kountheya na theshu ramathe budha:*

All the pleasures due to touch of external vishaya are the origins of sorrows.They have a beginning and an end.Therefore they do not give pleasure to the intelligent people.They do not show interest in transient and silly external pleasures .They are interested only in eternal truth and bliss .

*Ramanthe yogino ananthe*  
*Satyanandachidaathmani*  
*Ithiraama padenaasou*  
*Param brahmaabhidheeyathe*

The pleasures of external sensory vishaya are enjoyed by all animate world alike.They too eat,drink,make children and fight for getting what they want .To a man this is not the end goal.By thapas which gives thermostasis and thereby homeostatus to brain,human beings have to go forward,and by the purest intellect do thapa and get the etnal and absolute pure Brahmananda.

*Naayam deho dehabhaajaam nriloke*  
*Kashtan karmaanarhathe vidhbujaamye*  
*Thapodivyam puthrakaayena sathwam*  
*Sudhyedasmaath Brahmasoukhyam thwanantham(Bhaagavatham)*

Sl 23 *Saknotheehaiva ya:sodum praaksareeravimokshanaath*  
*Kaamakrodhodbhavam vegam sa yuktha:sa sukhee nara:*

The one who from this world itself ,before the body falls,aquire the power to control the vega (gathy/movement/velocity/emotions)derived from kaama and krodha(desires and anger),he has attained yoga.He is always blissful.

It is the movement of emotions due to kaama and krodha which makes one sorrowful and that is the cause of all suffering.The one who controls that movement and fix chitha in Athman,gets the Athmasakthy or power to control sorrows and is always in a blissful state .That is something which one should aspire for now itself,in this present birth itself. Being in this body one has to attain Brahmaavastha or state of Brahman.Or in other words the state of Jeevanmuktha is to be attained here itself.Not to be postponed to another janma.

Sl 24. *Yontha:sukhontharaaraamasthathanthajyothireva ya:*

*Sa yogee brahmanirvaanam brahmabhoothodhigachathi*

That one who has found out the bliss within ,and is always immersed in it,and in whose internal space the Jyothi is always resplendent ,he is the yogin.He has achieved Brahmanirvana.He is one with the Brahmabhootha or Brahman itself.

In the last sloka of Samkhyayoga ,it was said that a sthithapragna attains Brahmisthithi and Brahmanirvana.In karmasanyasayoga also the Brahmanirvana is the ultimate end or goal. For the Athmaaraama,blissfully living in his state of Brahmi,endless bliss of Jyothishmathy is directly perceived.Such a person with Jyothishmathy has Brahmanirvana. Parasarahora speaks of how Jyothishmathy was revealed to Viswamithra after several years of penance .The name of the astronomical work of Skanda(Kumaara/ Muruka/Karthikeya)also is Jyothishmathy.The one who has Jyothishmathy(mathy is mind and jyothish is light )is an enlightened one and knows the science of light and sound or pranava.By the eye of veda such a person directly perceive veda and its meaning.And as we all know Jyothishmathiis a term used in the Pathanjalayogasasthra for such direct perception of wisdom.In this sloka the word Antharjyothi is used to denote this.The internal light of Jyothishmathy is meant.

Sl 25. *Labhanthe brahmanirvanamrishaya:ksheenakanmashaa:*

*Chinnadwithaa yathaathmana:sarvabhoothahithe rathaa:*

Those who have no blemishes,those who have no dualities or dwaitha,who have done Athmasamyama,and those who have desire or rathy in the wellbeing or happiness of all the beings(sarvabhoothahithe ratha:) have attained Brahmanirvana.The sins of a person who has visualized the internal light of wisdom is naturally removed.His desires have ended.The selfish motives have been burned by fire of advaita.And only desire for welfare of all exists.While others do labour for getting selfish desires, the Athmagnani does karma for other beings welfare .A human being is born for protecting the treasures of dharma for all beings:”Sarvabhoothaanaam dharmakosasya gupthaye”.(according to Swami Vivekananda)..The people of India had this motto. For them the greatest sadhana is Sarvabhoothahithathwam .Because that alone brings about lokakalyana and sukha for samasthaloka ,not for one community alone,not for one nation alone,not for one group alone,not forhuman beings alone but for the entire creation.Global welfare is the motive here.By that ideal ,and by the samadarsithwa ,

all selfish motives whither away naturally and the yogin becomes absolutely pure in Intellect and consciousness.

Sl 26. *Kaamakrodhaviyukthaanaam yatheenaam yathachethasaam  
Abhitho brahmanirvaanam varthathe vidithaathmanaam*

They do not have kaama and krodha. They have wellcontrolled chitha. For such  
Athmagnani , everywhere Brahmanirvaana alone exists. Nothing else.

For exists ,here the word Varthathe as kriyaadhathu is used. Varthathe means to function, to revolve, rotate. Around and inside the Brahmagnani ,only the brahmagnana and its bliss exists or revolves and engulfs him in its blissful waves of light and energy. He has become a particle, a part ,a paramaanu in that ocean, one with it, revolving with it and in it, yet silent ,and as a witness of all these movements and states ,in a dhyanasamadhi. He is a chinamaathra (unit of energy) in that ocean of energy. He is in perfect yoganidra on the waves of that milky ocean of bliss. He has transformed from the transient Nara to the eternal Narayana ,in yoganidra on the eternal timelessness of Anantha or omega in an ocean of bliss. The dualities are all lost and a perfect Advaita with Brahman alone is experienced which removes all sorrows, all doubts.

Sl 27 *Sparsaankrithwaa bahirbaahyaamschakshuschaivaanthare bruvo:  
Praanaapaanou samou krithwaa naasaabhyantharachaarinou*

Sl 28 *Yathendriyamanobudhirmunirmokshaparaayana:  
Vigatheschaabhayakrodho ya:sadaa muktha eva sa:*

Though touching in and out, keeping all the external vishaya outside, and fixing the view (eye) only on the internal vishaya, in the center between the two eyebrows, praana travels in and out through the air passages of the nose, and yogin keeps praana and apaana equalized ,and control mind, intellect and all the organs with it, and without any desires, without fear or anger, always desirous of Moksha, he becomes muktha forever.

Sri Sankara says: -*samprekshyanaasikaagramswam disaschaanavalokayan.*

Where our eyes reach, there our mind also reach . The yogin does not look at anything external. To concentrate on the internal the Urdhwadrishty fixed in between the eyebrows help. Because it is here the Agnachakra is situated . This is the seat of the most important part of the frontal cortex which is related to Wernickes and Brocas area ,and is in straight line with pineal and pituitary ,the bandmaster of the endocrine orchestra. Language processing, analysis of sruthi and memory are in the Wernickes area and Broca is the center of functions of all indriyas . In broca are the areas connected with the 8 positions of the vocalizations described in musical texts for vaikhari (like tongue, jaws, throat, vocal cord, palate etc). The center for knowing a object and its name with meaning (padarthavignana) is also in this area. A part of Broca conjointly with Wernicke functions for visualization of language. The yogin sits with his view directed to these organs of analysis and meditation, for internal knowledge . Thus the view is turned from external world to own internal world. The concentration on agnachakra is thus most scientific.



Sl 29.

*Bhokthaaram yajnathapasaam sarvalokamaheswaram*

*Suhridam sarvabhoothaanaam gnaathwaa maam shaanthimichathi*

Knowing me as the bhoktha of yagna and thapas, and the Maheswara of all the lokas, and as the friend of all the bhootha, the yogi gets shanthi which is unsurpassed. When chitham is concentrated in Athmachaithanya, in it only Athmachaithanya is revealed and then one knows Athman. It is not the transcendent body or the external objects. It is the Brahman which is overlord of all the universes. By attaining this Brahmathmaikya, yogin becomes the bhoktha of yagnathapas, and friend of all, and enemy of none and thus attains chithaprasada and perfect tranquility and peace.

## **CH 6 Dhyanayoga**

In the 5<sup>th</sup> chapter karmasanyasayoga is described and now time is ripe to describe dhyanayoga.

Sl 1. *Sreebhagavaanuvaacha:*

*Anaasritha: karmaphalam kaaryam karma karothe ya:*

*Sa sanyaasi cha yogi cha na niragnir na chaakriya:*

Sri Bhagavan said:

Whoever does Karma without depending on the effects of karma, is the sanyasin as well as the yogin. Simply by discarding the functions (kriya) or the Agni, one does not become a yogin or sanyasin.

The real sanyasin or yogin is the one who does Nishkamakarma, not the one who does karma with kaama, not the one who discards all karma including his religious rites.

The yagna, agnihotra etc are coming under the karmakaanda. Those who discard it were present in ancient times also. They were called Barhishwatha. They discard such karma saying that we are doing sanyasa of even those karma. Bhagvan says just by discarding all karma one does not become sanyasin. By discarding the desires for the effects of karma, and then doing karma without any selfish motive one becomes a sanyasin as well as a yogin. Sarvakarmasanyasayoga is thus discarding the desires for fruits of karma.

This is in accordance with what Sankara did in his lifetime. The rule that a sanyasin should not do the pithrukarma was violated by Sankara saying that it is the dharma of a single son to do the rites for his mother. If one looks at his act, it is a revolutionary act against the Brahmins and their rules but it is in total agreement with Krishna's Geetha teachings. Only by looking at this angle one can understand the consciousness of a Sankara. And also that of a Krishna.

The same Sankara who negates all karmakaanda of the meemaamsaka, is doing a pithrukarma, and why? The answer is given here. Karmasanyasayoga and nishkamakarmayoga are one. Sankara did pithrukarma for his mother, as a duty of a son (he did not have any other brothers and if he did not do that there is no one else for performing that duty for her) and not for any selfish motive. He was performing a dharma only and that too for a mother, the first Guru for any child. It was his Gurudakshina to her. Many of Krishna's teachings have a direct relation to what Sankara did in his life.

Sl 2:

*Yam sanyaasamithi praahuryogam tham vidhi paandava  
Na hyasamnyasthasamkalpo yogi bhavathi kaschana*

Son of Pandu, what is called sanyasa is the same as yoga. Without doing sanyasa of samkalpa, no one can become a yogi.

Kalpa is a timespan. But it is also a poison according to Medical texts like Susruthasamhitha. The poison of mind is its samkalpa or imaginations. The moment our imagines that we are weak and are being exploited, there is a preparation to challenge that exploitation and thus the imagination is made true by the mind's action.

Then one imagines that I am Parasakthy, or Brahman itself and immediately a tremendous strength of will descends upon us to withstand anything in life. This positive and negative effects are very simple processes which one can test in our own life or in other people's psychological behaviours. What we think, we become that. What we meditate we become that. Therefore to discard all samkalpa or imaginations of mind is yoga. Yoga is same as samkalpasanyasa. Thus yoga and sanyasa are same.

Sl 3. *Aarurukshormuniryogam karmam kaaranamuchyathe  
Yogaaroodasya thasyaiva sama: kaaranamuchyathe*

The path of Arurukshu (one who seeks) is karma. For him karma is cause. The path of Arooda in yoga, is yogamarga. (gnanamarga). His cause is sama.

Arurukshu and arooda are both Athman. One has reached the goal. The other is progressing to the goal and has not yet reached it. The arurukshu on his way is the karmayogi. The arooda who has reached gnana or goal is the yogarooda or gnani. It is evident that the one who is a traveller today will reach the end tomorrow or day after tomorrow or sometime in future. The stage of travel only is different. The ultimate aim is same and goal reached also is the same. Thus nishkamakarma and sama are the two sides of a same coin. Or the two bhaava, a sadhaka has in two stages of his life. The arooda before he became arooda, has to be an arurukshu. The guru before he became a guru had been a shishya. When does an Arurukshu become yogaarooda?

Sl 4. *Yadaa hi nendriyaartheshu na karmaswanushajjathe  
Sarvasamkalpasanyaasi yogaaroodasthadochyathe*

When there is no desire in karma which are for the sake of the senses, the sarvasamkalpasanyasin is called the yogarooda. When karma becomes absolutely Nishkama, the arurukshu has become aruda

Sl 5. *Udharedaathmanaathmaanam naathmaanamavasaadayeth  
Aathmaiva hyaathmano banduraathmaiva ripuraathmana*

Awakening of Athman, is done by Athman itself. Athman should not be allowed to fall from its position (Avasaada is a fall). The friend of Athman is Athman. Its enemy also is Athman.

Though the disciple seeks help of another person (guru) in the initial stages of his sadhana, for the last stages of his sadhana which is swanubhoothy, one has to have it by oneself. No other relative, guru or guide can give swanubhoothi to Athman, because it is

own anubhoothi or experience and cannot be spoonfed. That is why the Athman is our friend as well as our enemy. Whatever fall we had in lie, is due to our own responsibility as Athman. Whatever awakening we had in our life also is due to our Athman.

*Sl 6 Banduraathmaathmanasthasya yenaathmaivaathmanaa jitha:  
Anaathmanasthu sathruthwe varthathaathmaiva sathruvath*

For the one who won over Athman with Athman, Athman is relative and friend. For the Anathman, who considers Athman as his enemy, Athman becomes enemy only. For one who meditates on Athman it is the bandhu. For one who meditates on body as Athman, and Athman as enemy, Athman remains an enemy. Anathmavadi argues for the pleasures of body and of external luxuries. And tries to find out ways of exploiting others for getting them. This selfish motive persists in him. Thus, anathmavaadi, thinks Athman as enemy to his selfish needs and by that negative samkalpa, (see commentary to sloka 2) makes Athman his own enemy. That Athman, which has become his enemy, pushes him more to the Anathman path. The functioning of this is in accordance with ones guna as said before.

*Sl 7. Jithaathmana: prasaanthasya paramaathmaa samaahitha:  
Seethoshnasukhadukheshu thathaa maanaapamaanayo*

The yogin who has controlled the senses, and Athman, being peaceful, and equal in dualities of heat and cold, insult and praise, pain and pleasures become Paramathman itself.

The one who has achieved the samabhavana in all creatures have become equivalent to paramathman due to lack of any selfish needs. When the other dualities are gone, the duality of jeevathma and paramathma also is gone. Pain and pleasure are dualities of mind. Heat and cold are those of body. Insult and praise are that of intellect. The jeevathma, paramathma duality is likewise that of Athman. Here all these dualities (of body, mind, intellect, and Athma) are lost for the yogin and he is nirdwanda and in perfect advaita.

*Sl 8 Gnaanavignaanathripathaathmaa kootastho vijithendriya:  
Yukthaithyuchyathe yogee samaloshtaasmakaanchana:*

Yogi has conquered indriya and is kootastha (centralized) having a satisfied Athman with gnaanavignana. For him a stone, gold piece and sand are alike and equal. Precious jewels are only a piece of stone in his view. The equanimity and equality of mind allows him to view land, gold, jewels and other luxuries as mere sand. They have lost value in his view. For a person ever contended with gnana and vijnana what is the use of gold and jewel and luxuries? Everything is Brahman and where is the difference between gold and sand?

When a person has not lost his desire in such temporary things he/she has not got over the dualities of existence. The reason for women to be considered unable to attain Brahman was their love for jewels and gold ornaments in the past. But as we know that is also in men, though they do not show it out. Whether shown out or hidden, desire is a desire and it bounds humans to samsara bondage. Yogi is beyond that.

Sl 9. *Suhrinmithraaryudaaseenamadhyasthadweshyabandhushu*  
*Saadhushwapi cha paapeshu samabudhirvishishyathe*

The great one is who lives with equality(samadrishti)in friend,foe,intermediary,the one who neglects or ignores or insults,in the angry and in the relative,in sage and sinner alike.

It is not enough that one becomes samaloshtaasmakaanchana as said in previous sloka. One has to possess equality not only in inanimate things but in animate things also.The living humans around are not like gold or sand or stone.They are capable of irritating,or influencing you and to make you egocentric too.They can spread bad news,can insult,can praise,and create quarrels and by their words and deeds they can create likes and dislikes in us.Not to be affected by such kriya and by the emotions they generate in us,and to be equal in all such humans,is a Herculean task the yogi has to achieve.To love friend and foe is a good quality mentioned here by Krishna.3000Yrs after Krishna,Christ said the story of a good Samaritan for this only.The gnani has to avoid all bad actions.But should be able to love even the one who does bad deeds just as one loves the one doing good deeds.It is not the man/woman who committed sin but the sin itself that has to be avoided and discarded or expelled from mind .This is not an easy task.Without constant practice and nishta this habit will not become constant in us.Yoga helps us in this .

Sl 10. *Yogi yunjeetha sathathamaathmaanam rahasi sthitha:*  
*Ekaakee yathachithaathmaa niraaseeraparigraha:*

Yogi sits alone in a place where there is no one to disturb him/her ,and controls chitha ,discards all desires,without keeping any thingas “Mine”,lives concentrated in Athman. Ordinary people are afraid of loneliness.The yogins and poets love to be alone in a beautiful location,contemplating .It could be a mountaintop,a riverbank or a beach or any beautiful quiet place .It could even be a quiet solitude in ones own home away from the hustle and bustle of all activities that go on around.There they enter into a deep quiet silence of their being and merge in the unmanifested truth,bliss.In the extreme bliss of this tapas ,what others think indispensable become unnecessary for the rishi/yogin and they discard it completely.They have no desire to accrue anything.They do not feel that to enjoy the niverse one has to register a piece of it as “My”own.Thus they become people who wander from place to place ,and not settlers .The yogi is nonattached to all external vishaya and in concentrated thought of Athman become Athmaraama.Suppose someone asks such a Brahmana “Arent you feeling lonely”whatwill be his/her answer? The answer will be more or less like what Thorou said:-“Lonely?Am I not in the milky way?”

Floating in the milky ocean of cosmic energy ,with several chinmaathra or chithkana as companions,the yogi does not feel lonely at all.Even in that loneliness he is in the midst of all the chinmathra (units of energy)and in that crowd he is alone too.

Sl 11. *suchou deshe prathishtaaya sthiramaasanamaathmana:*  
*Naathyuschritham naathineecham chailaajinakusotharam*

In a clean place make a seat which is comfortable to sit. It should not be too high or too low. One can place darbha grass, deerskin, cloths one above the other to make it soft. The seat should not be shaky and be fixed. The preparation is meant for safety, comfort and for no obstructions to sadhana of concentrated meditation. If it is not a clean place, insects and worms will disturb. If it is too high the fear of falling while in dhyana may cause obstruction. If it is too low due to cold the joints become stiff or due to rains the seat may be washed off. If it is a shaky seat, the movement cause disturbance to dhyana.

The fact that kusa grass, deerskin are mentioned show the antiquity of the practice and the addition of cloth to the upper part of seat show how it continued after the art of weaving appeared .

The statements like this show that yoga is as ancient as the human race in India. There is no more importance for such preparations other than making us understand the antiquity of the practice.

*Sl 12. Thathraikaagram mana: krithwaa yathachithondriyakriya:  
Upavishyaasane yunjyaadhyogamaathmavisudhyaye*

Make mind concentrated . Chitha, indriya and functions should be thus controlled. In this way sitting on the seat thus made, yogin practice yoga for the sake of purity of chitha.

*Sl 13. Samam karyasirogreavam dhaarayannachalam sthira:  
Samprekshya naasikaagram swam disachaanavalokayan  
Sl 14 Prasaanthaathmaa vigathabheerbrahmachaarivrathe sthitha:  
Mana: samyamyamachitho yuktha aaseetha mathpara:*

Keep head, neck and body in a straight line. The body should be movementless in that position. The eye should be fixed at end of nose . Being calm and fearless, controlling chitha , in Brahmacharya vratha, and samyama of mind become my chitha and merge in me and become a yogin.

Brahmacharya is celibacy as well as traveling in the path of Brahma. That is concentrating on the thought of Brahman. When one is immersed in Brahmavichara, Kundalini is awakened. The kundalini is described as a sleeping serpent covered by red kumkum, with head down, and with 3 ½ revolutions on its own axis, and looks like a ray of light, or a flame of light or the purified gold. The awakening of it is like a bright star falling or as a seed of light sprouting. In this stage , which is the first, one notices certain changes in ones body. First the body becomes dried up. Then regain strength and beauty and become reddish in hue. The old age disappears and yogin acquire a youthful state for achieving certain things. When Kundalini reach the Hrichakra, mental changes are noticed. The pranava as Omkara is revealed in mind. The sounds which were not created before, are revealed in pragna. And in their echo the Brahmarandhra opens. When kundalini awakens in sahasrarachakra, which is in the form of an open lotus, changes in intellect happen. The pure pragna without even a trace of dwandabodha (consciousness of differences) is awakened. At this time Kundalini is seen as a river of light. (according to Gnaneswara). For me it appeared like a ocean of light .

In this state yogi does not think or is not conscious of naada,bindu or kaala. There is no conscious chithanirrodha,swasanirrodha or control,or dhyana in that stage. Not even thoughtlessness exist at that stage. Earth,water and fire has now merged with body,in order.(Earth in water,water in fire fire in vaayu or wind)Vaayu or wind merge in the Chidakasa of the Brahmarandhra . This kundalini that merged with chidakasa of Brahmarandhra is called “Maarutha”by Gnaneswara. She keeps her feet on pranava and cross the second stage of vaak called pasyanthi. In this brahmananda there is nothing but experience of advaita. It is the bhoomika of sivasakthisangama and samarasya. This stage is difficult to be expressed with the spoken word Vaikhari. If a person gets this experience in infancy or childhood(As Sankara,Gnaneswar,Dhruva, Prahlada etc),that is without practice in this janma,this yogarooda state can be explained only by practice of previous janmas.

Sl 15. *Yunjannevam sadaathmaanam yogi niyathamanaasa:*

*Saanthim nirvaanaparamaam mathsamsthaamadhighachathi*

Controlling mind in this way, fixed in Athman, forever, the yogin attains the shanthi within me which is the ultimate nirvana. Dhyana elevates hman being to Brahmabhaava. Nothing else can do this.

Sl 16. *Naatyasnathasthu yogosthi na chaikaanthamanasnatha:*

*Na chaathiswapnaseelasya jaagratho naiva chaarjuna*

Arjuna, For the gluttonous eater fixity in yoga is difficult. For the one who eats too scanty also it is impossible. For one who sleeps too much and one who does not sleep at all it is difficult to achieve yoga. With optimum food and with easy sushupthy, one can attain Brahmanirvana easily. The state of Brahma experience is not in subconscious or the jagrad consciousness. But it is beyond the consciousness. The easiest way to show it as example is the sushupthy state which is experienced by all and hence easily comprehensible.

Sl 17 *Yukthaaahaaravihaarasya yukthacheshtasya karmasu*

*Yukthaswapnaavabodhasya yogo bhavathi du:khahaa*

Eat optimum and in moderation. Employ in bodily sports or vihaara. When you do karma use only the optimum energy needed for it. Do not waste energy unnecessarily.

Have a consciousness of the dreams. If these are there, the yoga removes sorrows. What is yukthaswapnaavabodha in this sloka? It is not just having a remembrance of dreams, and getting knowledge of how the dreams are produced etc. Some people have repeating dreams from infancy. Such dreams are not due to influence of subconsciousness. The avabodha of such visionary dreams, if present, can change the direction of our entire life. P.D. Ouspensky has dealt with such phenomena in his works. Swapnavabodha does not mean swapna and jagrad as some commentators think. The golden thread of consciousness pass through jagrad, swapnanidra and sushupthi into thureeya. Therefore the avabodha is not the avabodha of jagrad alone. Since this sloka is about the dhyanyoga, which is described in Vyasabhashya to Hiranyagarbhayoga, and in Pathanjali's yogasutras and in Ththwavaisharadi, the correct interpretation is the avabodha in sushupthy and thureeya including. In sloka 43 it will be said that gnana is pourvadehika

(from the previous births)and this is comparable to the Yajnavalkyavaakya”Gnaanam abhivyaaktham pourusham pourvadehikam”.Krishna is speaking about the apoorvavishayagrahana in samadhi ,not of the ordinary vishayagrahana with the senses.

Sl 18: *Yadaa viniyatham chithamaathmanyevaavathishtathe*  
*Ni:spriha sarvakamebhyo yuktha ithyuchyathe thadaa*

When chitha is controlled and fixed in Athman,then one is liberated from all desires,and he is called the yogayuktha and he is desireless(nispriha).

Sl 19. *Yathaa deepo nivathastho nengathe sopamaa smrithaa*  
*Yogino yathachithasya yunjatho yogamaathmana:*

The controlled chitha of a yogi is like the lamp kept in a windless place.It does not move at all.This is called asampragnathasamadhi according to commentary of Pandit Gopalan Nair.This also is in favour of the view that the subject is apoorvavishayagrahana in dreams and not the vishayagrahana with senses .

Sl 20 *Yathroparamathe chitham nirudham yogasevayaa*  
*Yathra chaivaathmanaathmaanam pasyannathmani thushyathi*

In whichever there is uparathy ,the chitha which is obstructed(nirodha)by the service to yoga(yogaseva or practice of yoga),in that the Athman,by Athman perceive Athman and becomes blissful.Sasthra means enquiry of truth.Art also is an enquiry of truth but the path is different.The artist search for the truth as aesthetics.Scientist enquires into truth to make one's life on earth more useful and more comfortable and that also is in another way ,a search for aesthetics or beauty of life.Somewhere the two paths merge and only then the ekathwa is perceived.

Scientist finds out how to reduce effort and make more production and get more leisure time for enjoyments in arts.But when one forgets the absolute aim of all such machinery is for finding out truth,and not for increasing leisure and luxuries ,the science ends and enquiry ends .Therefore not to forget the ultimate aim of finding out truth ,keeps science going .Therefore gnanayoga is suited for scientists than karmayoga .(Absolute science is better than technological discoveries of machines to decrease effort and time ).Probably a balance has to be struck.

The goal of life of a truthseeker is truth or gnana only.

*Vadanthi thath thathwavidasthathwam*

*Yath gnanam adwayam*

*Brahmedi paramathmethi Bhagavan ithi sabdyathe*(Bhagavatham)

There is nothing except gnana.It is called by many names like Brahman,Paramathman, Bhagavan etc.When one recognize that the prapancha or universe one knows and experiences, that knowledge and oneself(I)are the same and it is not different from God (Brahman)is the greatest among the Mahayoga according to Rajayogasamkshepa of Vivekananda.Gnana thus leads one to the ultimate goal of Samadhi.

*Udithoudaaryasoundarya*

*Vairagyarasagarbhini*

*Anandasyandini yaisha*  
*Samadhirabhidheeyathe*

Samadhi is that state of bliss in which rasa of oudarya, soundarya and vairagya overflows. It is the state of mahayogi in which one knows as the blissful pure Brahman itself. The adhyathmikasadhana of a gnanayogin can be analysed by the view of gnana.

Gnana is two types. Sopadhika and nirupadhika.

Sopadhika is known only with help of upadhi and is dependent on upadhi. Nirupadhika is not dependent on any upadhi.

Sopadhika is again divisible into two. The pratyaksha and aparoksha.

Pratyaksha :- the gnana produced by direct perception.

Two types; True or Yathartha pratyaksha. And ayathartha (like misinterpreting a snake for a coir)

Aparoksha :- through the internal perception. This also can be yathartha and ayathartha.

Paroksha is that gnana which is generated by listening to someone else, or by evidences from cause and effect by anumithy. One has no remembrance of what happened to us during infancy except what the elders have told us. One person gets a apoorvavishayagrahana which was not known before to him or to the others in the world. How did that happen? The person who had the experience kept it a secret because he himself had no proof to say that it is true. But then enquiring into its truth, by several means, he collects all information available on that subject and is about to prove it by evidence. Then he gets an information that someone else in the past had the same experience in another continent/spacetime and he gets enough proof for comparison of own with that of another. This can be called as upamithy gnana.

All gnana about the external world is about Anathma. The knowledge is about the karya or effect and not about kaaarana or cause. Therefore whatever knowledge we acquire about the kshethra (field) or prapancha (universe) is Anathmagnana and is coming under the classification of vasthuvignaana. But Athmagnana is knowing the cause of the kshethra (field) or the knower of the field (Ksethagna). The manifold experiences around a person creates a whirlpool, and in the center of it, is a movementless eye, which watches all these movements silently as a witness. This looking inside and outside simultaneously knowing both is a nirupadhikagnana. It is pure bodha or consciousness. It is in everything in the universe. Therefore Gnani see and experience all as one. Everything is the Brahman, the ultimate cause of all. The motto Vasudhaiva kudumbakam is not a theory for him, but direct experience from this vision. The prapancha is not a big machine but a big thought. A big, great consciousness. The time and space are the thanmatra of that great consciousness. Thus Astrophysics, both relativistic and quantum astrophysics are the units or thanmatra by which one tries to measure Brahman, The absolute truth. It is the science of kaala and desa (timespace) which are the thanmatra of this great consciousness. The nirupadhikagnana is not the knowledge of the senses. It is the knowledge which is independent of our senses and (nirupadhika) and is transcendental pure consciousness of jyothishmathy. Only in this enlightened mind one gets the Samadhi state of advaita. The kshetragna, as a central bindu within the field of kshethra or body, having transcendentally pure consciousness, revealed or enlightened, speaks in a different language from the nonenlightened one. He alone can say words like "Na jaayathe mriyathe vaa" etc with absolute confidence.



The jeeva with a body ,including a yogin who had the pure vision,has the bondage of the functions of body .Athman is chidroopa.It is full of light .It visualize own light with its own light.The sushupthy in which Athman witness athman alone is more or less comparable to Samadhi.In Samadhi there is bliss and amarithathwa.The eternal witness ,or Athman,makes one see the shadow play of the life as a dream and the real truth .This may not be there in ordinary sushupthy.

How does a person understand that the gnani is a gnani?The grandfather who plays as elephant with the grandchild knows that I am not an elephant.But does the child know that?Ofcourse he too senses it but he imagines just like the grandfather does for the sake of the play.The athmagnani involve in the worldly functions like that Whether the common man understands him like a gnani or a common man depends upon the ability of the onlooker to comprehend the possibility .The projection of what we understand alone into another persons character definitely exists in human behaviour.So the imaginary leela of the grandfather and child depends on both their abilities or faculties of imagination and comprehension.

Yoga is chithavrithinirodha.Vrithy in literal meaning is a concentric whirlpool.Around it are the moving waves.But the cause is a central movementless nucleus.To fix chitha in that cause and take it away from the waves in motion,is chithavrithinirodha.It is concentration of all energy in a central point .This happens in sradha and meditation. William Acdogell has spoken about this concentration of mind in western psychology.If I concentrate my energy without dissipating it in unnecessary activities it will make me capable of doing certain great deeds.That power is there in concentration of mental energy.And by that power of mind ,the mind gets the ability for apoorvavishayagrahana (cognizance of vishaya which were not cognized before.)This power is what we call pragna.(Navanavollekhasaalini prathibha pragna).By practice concentration and chithavrithinirodha happen and enlightenment happens.

Suppose there is only one synapse in human brain.Then there is only two mental states possible.If there are two synapses  $2^2$  to the power of 2 or 4 mental states are possible. Thus if 3 synapses 8 mental states and if n number of synapses  $2^n$  to the power of n mental states are possible.But 10 to the power of 13 synapses are functioning in brain.That is  $2^{13}$  multiplied by 10 trillion times are the mental states possible with our brain.This is more than the sum of all electrons and protons in the world.So ,to be a samadarsana is the ability to control so many mental states dynamically and be in balanced state .The yoga thus is a apporva sadhana and not easily done by all.

In the laboratory of scientists to know science ,systematized quantified experiments are undertaken.He does comparative study of his observations with that of others in his field.Similarly such comparisons and experiments happen in the field of poetry,arts and philosophy too.Each one is analyzing and comparing their art/philosophy withthat of others.The truthfully recorded autobiography of a honest philosopher has to be seen as the experiments he had done in his mental laboratory and its truthful records.(At least I feel so ,in regard to my autobiography).The autobiography is an attempt one does to understand oneself ,in the light of continuous experiences of the past and the effect of it in the present and how the personality became what it is through such a continuous process.In science,art and yoga as well as philosophy this discovery of self is the most beautiful as well as valuable experience.The great river of human mind is formed by the two branches of knowledge of sensory experiences,and the gnana of memory and

willpower (smrithy, icha) by which we discover ourselves. The meaning to consciousness and life is given by the continuity of this flow, and its eternal nature. We can call this flow as samskarasmrithy. The flow happens from the ancestors' minds to ours and from us to the next generation. There may be whirlpools in the flow. The whirlpools are creating changes and they bring different movements of desires to the surface. It sometimes makes us forget truth. The archetype of smrithy is smara, the kaamadeva who can make us forget ourselves and make us mad with desires. Its feminine gender is Rathi. Smarana or remembrance of an object always creates rathi or like in it. It can even produce dislike as in Kamsa the constant memory of Krishna produced. The Rathi and Kama thus represent the Eros and Psyche of western psychology. This can be either turned to a total forgetfulness of oneself and immerse in one's own pleasures of senses, or to forget oneself in the Samadhi state of Brahma experience and come out as a unselfish personality. This is the opposite of kaama or kaama or desire is turned away from external vishaya and sensory pleasures to internal concentration and Atman. The first is Kaama and the second is Nishkaama and the deva of the latter is called Mahavishnu. It is Adhyathmarathi and not vishayarathi.

*Adhathmarathiraaseeno*

*Nirapeksho niraamisha:*

*Atmanaiva sahayena*

*Yaschareth sasukhee bhaveth* (Shanthiparva Mahabharatha)

With rathi only in Adhyathmasadhana, and without depending on any upadhi, doing chithavritthinirodha, one enjoys real absolute bliss. The others are not enjoying bliss but sorrow. Vyasa gives the message of Geetha thus in Shanthiparva.

*Sl 21 Sukhamaathanthikam yathadbudhigraahyamatheendriyam*

*Vethi yathra na chaivaayam sthithaschalathi thathvatha:*

*Sl 22 Yam labdhwa chaaparam laabham manyathe naadhikam thata:*

*Yasminsthitho na du:kkena gurunaapi vichaalyathe*

*Sl 23 Tham vidhaahu: swasamyogaviyogam yogasamjnitham*

*Sa nischayena yokthavyo yoganirvinnachethasaa*

Yoga is that state, which is experiencing the ultimate, transcendental and intellectually cognizable bliss for ever, and by attaining which a human being does not think of attaining any other thing, and in which state one will not be disturbed even by the greatest possible sorrow, and there is eternal separation from association with sorrows. Therefore yoga has to be practiced with willpower, and with a happy mind.

Four types of bhaavana are needed for the chitha to be always happy. They are

1. Live with friendly relations to all living beings. Do not entertain enmity with any one.
2. Have compassion in beings which suffer sorrows
3. Do not get into association with people having bad habits and just ignore them.
4. When we see any being to be happy, feeling the same happiness in us. (without envy).

A energy power (chithsakthi) functions in both living beings and the inanimate universe alike. The gnana about creation is revealed to humans by this power. The prapancha

functions with that sakthi .And experience of this sakthi is the adhyathmikavichara according to BalaGangadhara Thilak.The experience of this gnana is the same as darsana or vision.A person who has this darsana is the visionary or darsanika or simply the seer.Some of the early western psychiatrists thought darsana are the signs of a confused mind.But after Jung and his experiments this view changed.The darsana is now accepted as the sign of revelation of pure reason(sudhabudhi)after Kant and Jung.This is different from the day to day common sense needed for the ordinary daily existence which is called practical reason in contrast to pure reason.Sudhabudhi is called vyavasayathmika and practical budhi is called vyavaharika budhi by the Geetha and other ancient scriptures of India.The cognizable by Budhi,here spoken about ,is the pure reason or sudhabudhi.In an era when pure reason increase and practical reason decrease ,people become unselfish and cooperatively live happily together and dharma is natuarally protected.On the other hand when the opposite happen selfishness and envy,competitions,hatred and quarrels, battles and other atrocities increase.And adharma increase.When such athing happen a balancing of dharma is essential .The balancing of pure and practical reason ispossible by each person so that the world also is in balanced state.This alone help us to find out our rightful place in the universe and our dharma,and to lead an orderly ,systematic life .This is the best possible thing that can happen to a person or to a society.

Socrates had said that the most difficult job or function is to understand the perfect model of goodness.For a person trying to experience this,the enlightened darsana of pure reason is experienced.In it,the most systematized orderly function of brain ,and not the disordered brain function,is present.A Budha,Krishna,Vivekananda,Christ etc are categorized in such a visionary perfect models .Pathanjali calls such enlightenment as the greatest anubhoothy or experience.The one who experience this state see the same order in prapancha and its history,life and its evolution,in cultural evolution and in cosmic order.How is this pure reason or sudhabodha awakened in persons separated in spacetime, people living in all eras in alldesa and speaking different languages?Which is that undefinable sakthi which is equal in all ?Here a thoughtful person's thought touch an inseparable Eka,without dik(directions)desa(space)kaala(time)gathi(movement).And the oneness of this cosmic purusha in oneself as energy form(thejoroopa)and to respect it is the advice of Maithreyopanishad.Iswara is that internal light everywhere and in everybody. Immanuel Kant calls this state when man becomes divine (equal to Iswara) as the Dynamic sublime state.The Nara or man ,then say that I am Narayana ,because the difference is lost .The ultimate bliss of this state is what is described here by Krishna as that of the yogic bliss.

Sl 24. *samkalpaprabhavaan kaamaamsthyakthwaa sarvaanasheshatha:*  
*Manasaivendriyagraamam viniyasya samanthatha:*

Discard all kaama(desires)that originate from the samkalpa(imagination).Control the indriya which are grazing here and there with mind itself.

Sl 25. *Sanai:sanairupamedabudhyaa dhrithigriheethayaa*  
*Aathmasamstham mana:krithwaa na kimchidapi chinthayeth*

Slowly start to enjoy in the Athman alone.With intellect of wisdom,fix mind in Athman.Then there is no other thought in mind.

Sl 26. *Yatho yatho nischarathi manaschanchalamasthiram*  
*Thathasthatho niyamyathadaathmanyeva vasam nayeth*

Mind is moving and fickle. It has the habit of wandering here and there. Control it and fix it in Athman.

Sl 27. *Prasaanthamanasam hyenam yoginam sukhamuthamam*  
*Upaithi saantharajasam brahmabhoothamakalmasham*

The yogin who has quietened his rajoguna, becomes tranquil-minded, without impurities and attain Brahmabhaava and gets the best bliss possible.

In 2<sup>nd</sup> chapter 66<sup>th</sup> sloka “Asanthasya kutha:sukham?” was asked. Here the best blissful state of a yogin is described and his shanthi praised.

We are now living in Kaliyuga. Dharma has only one quarter of it. This is a yuga of asanthi. Amarakosa gives definition to kali as “Kalasabdaadou”. When we clap two hands there is son. When one person scolds and the other retorts there is unpleasant sounds. Quarrels and wars are due to such processes. And kalaha (quarrel) and kali (yuga) are synonyms of war in Amarakosa. Just as the kurupandava army was expecting the war, the nations are exchanging worlds of quarrels and signs of wars and enmity. After two great world wars we have experienced what it would be to expose ourselves to a mighty war. The political cold wars of the rulers also produce lot of quarrels everywhere. In such a moment of asanthi, if someone listens for the madhuradwani of a shanthimantra, there is nothing surprising in it. It is quite natural that Kaliyuga has to be followed by a new Krithayuga where dharma is perfect.

Om shanthi shanthi shanthi

That divine mantra of shanthi arose in the Indian soil millennia back. Shanthi is peace. When does peace happen in a human mind? To say that one is Shantha what are the lakshana we should see in him? What is shantharasa?

*Brahmaivarasa: Rasovaisa:*

Brahma itself is the meaning of the word Rasa. (Amarakosa). Among the navarasa, shantha is the one that is nearer to Brahmarasa. Therefore shantha is the most important and the greatest rasa. Its sthayibhava is nirahankaritwa (egoless state) or shama. Each rasa has a colour and a adhidevatha. For shantharasa the colour is white like that of lasmine blossoms or full moon. And its adhidevatha is Sree Narayana Murthy. Shantharasa is samapramaana (equal measure) in all vishaya. Therefore Narayana is sarvathra samadarsi and paramashantha. And samadarsithwa is seen only in Moksha state which is swaswroopadarsana. Therefore the revealed lakshana of a shantha are lack of ego, innocence, purity, love and equality in all creation alike, samadarsithwa and it is the lakshana seen in a liberated one only. Thus Krishna/Sri Narayana is a yogeswara. He is Brahman personified.

There are three stages in the path of a jeevathman heading for moksha.

1. Yukthadasa. Yuktha is the one who has taken his mind away from indriyavishaya and has joined it with Brahman. But he has not attained Brahmasakshatkaar.
2. Yukthaviyukthadasa is the intermediate stage. The yogin feels shama or nirahankaritwa when he reach this stage. They are therefore called shamana. The

shantharasa is the experience of shama by the shamanas generally. The bliss and pleasure one feels in this stage is not the worldly pleasures or bliss. It is athmasukha. The shamana who is dharmishta, attains bliss by dharma itself. Therefore they were also called the protectors of dharma (arampuri anthana) and as aravor (dharmik) and anthana is also a Brahmin. The serpents who protect dharma and treasures are also called Aravu in Tamil-speaking south India. Thus this stage is that of samana, Budha and anthana and the symbol of a snake is common for these terms to show they are protectors of dharma. This is the madhyamamarga.

3. viyukthadasa is the ultimate sakshatkara or paramadasa and here the yogin experience asampragnathasamadhi.

Amarakosa says “Upadheennaa dharmachinthaa pumsyaadhirmaanasi vyatha”. Only those who have seen and known dukha will have the thought of dharma. All spiritual traditions have said that the suffering people are dear to God and are near to God too. Sidhartha became Budha after seeing the sorrow of others. When the author of “Teardrops” (Nalapat Narayanamenon) opines that all sukhitha should worship a dukhitha, because dukhitha is the best sukhitha, has this deep meaning. Prasnotharamaalika says, the chathurbadra are the rarest to obtain like the Chinthamani.

1. The giving away of alms (daana) with good words
2. Sourya or power and boldness with patience
3. knowledge without ego
4. wealth with sacrifice

These are the chathurbhadra. If these four are seen in one person, that person is a rare jewel like chinthamani and he is definitely the person who has attained shanthy and must be respected.

How much is out depth of thought, that much will be out expansion of thought channels. Therefore ability to receive good ideas and to discard the bad things, will also be increased. Therefore be thoughtful. Be wise. For that, with concentration, remember always, and that is to do dhyana or meditation.

*Ekathaanena manasaa*

*Smaranam dhyaanam uchyathe.*

For an emotional person who is asantha and let the mind loose in senses and their vishaya, this concentrated dhyana is not possible. Therefore shanthi and peace and wisdom is not attained also.

Sl 28. *Yunjanneva sadaathmaanam yogi vigathakalmasha:  
Sukhena brahmasamsparamatyantham sukhamasnuthe*

Always merged with Athman, without any impurities, the Yogin touch the eternal bliss of Brahman. This touch of Brahma (Brahmasamsparsha) happens through meditation, not by external touch. And the meditation is not on anything external but the internal principle of Athman.

Sl 29. *Sarvabhoothasthamaathmaanam sarvabhoothaani chaathmani  
Eekshathe yogayukthaathmaa sarvathra samadarsina:*

The Athman who is in the yogic experience is everywhere samadarsana(see equality everywhere in everything).He visualize everything in own Athman,and ownAthman in all the universes and in everything ,everywhere in all times.

Sl 30. *Yo maam pasyathi sarvathra sarvam cha mayi pasyathi*  
*Thasyaaham na pranasyaami sa cha me na pranasyathi*

Who visualize me everywhere,in everything ,and who visualise everything within me,never loses me and I do not lose him either.We are perpetually mutually in love forever.

Sl 31. *Sarvabhoothasthitham yo maam bhajatyekathwamaasthitha:*  
*Sarvathaa varthamaanopi sa yogi mayi varthathe*

Which yogi ,fixed in oneness,worships me as residing in all elements (sarvabhoothasthitham) , that yogin resides always within me only.This is the mantra of advaita philosophy.When one reads this one remembers the great Adisankara ,the yogeeswara who said:-

*Slokardhena pravakshyami*  
*Yaduktham granthakotibhi*  
*Brhma:satyam jaganmithya*  
*Jeevo Brahmaivanaapara:*

In the book "Ideas and opinions of Albert Einstein" Einstein says the ultimate aim of science is to have the complete knowledge of all the experiences by all sense organs,and this goal is achieved only when one is able to logically establish a oneness in the entire picture of universe with minimum possible factors.If this definition is correct,the logical proof of the oneness of all the universes was achieved by only two upadhi (factors) Brahma and prapancha by the ancients.The logic(tharka)and experience (swanubhoothy) were the proof of such an achievement.By this one gets the wisdom of what is nitya (Brahma) and what is anitya(prapancha).So in this method two upadhi or factors one nitya and anitya are first imagined.The one which is changeless and eternal and the other which changes in timespace and has beginning and end.Then in experience ,the individual jeeva comes.I am jeeva.I have no destruction.I am eternal.Therefore I have character of Brahman.But my body changes and hence body is having prapanchaswaroopa. All objects,and animate matter has the same two swabhava –eternal and changing.Therefore everything is having the qualities of Brahman and Prapancha. Since Brahman is cause of prapancha prapancha being successor not predecessor ,it has character of Brahman.Thus there is nothing but Brahman is the logical argument.

First imagine one is truth and the other untruth.Then prove that one is the cause of the other.And since one is predecessor and the successor is predecessors swabhava only,both are equal.Therefore both are truth.

A=truth

B=untruth is the first imaginary supposition.

Then prove A=B

A=Truth and therefore b also is Truth.One is relative truth,the other is absolute truth.

Satha or truth is in three forms.Paramarthika(absolute)Vyavaharika and Prathibhasika.

To misinterpret a shining conch as silver is the prathibhasika truth and is a relative truth .It is an imaginary world of fantasy,a world of imagination of artists,poets,and also of some mad people.

The vyavaharika truth is that which we experience with our day to day common sense and experience of the directions,time and space and movements(gathy)and this is what the astrophysics deals with.The prapancha with the elements is learned and experienced by different men in different continents and speaking different languages and their methods of learning could be different .But the truth is revealed in the same form by whatever is the method of study.In ceratin places and time the study may be in different forms as fire,earth,vaayu,akaasa and water etc.In other times and places it may be based on differences of solid,liquid,gas and plasma.This energyprinciple which appear as wind and water in southern tips of India,and icesheets in north and south poles and as heated gases and vatour vapour and rain in atmosphere and as fire of heat in sun for this water cycles is generally called Agni in Sanskrit and energy principle in astronomy.

*Jaathavedase sunavaama*

*Somam araatheeya thoni*

*Dahaathi veda:sanaparshadathy durgani*

*Viswa naveva sindhum durithathyagni*

This is the Agneyasthramanthra in Veda which consideres the earth,water,wind,and akaasa as agni alone.Everything as energy only.We see a table in front with naked eye.A pen in front.A body in front.The cause of this seen form is the subtle energy contained in the panchabhootha and the subtle stste is unmanifested and unseen to naked eyes.Which is truth?The unmanifested energy or the manifested seen object?Because the subtle energy is the changeless (nitya)which is the cause of the changing (anitya)body seen by naked eye,the Indian sasthra,just like modern science reached this agneya or energy principle and its cyclical change and manifestation as different types of energy.The absolute truth Brahman is the subtilemost cause beyond which no cause is there .It is the origin of all the manifested forms of energy.It has no directions,spacetime,movement and is indivisible (adikkaaladesavyavachedaneeyam Vishnubhujanga).Once one experience that state ,the lower steps of science or the lower ststes of truth become only relative truths.The revolutionary and limited by spacetime universes of experiences are then seen as relative truths or imaginary truths only.When the relativity is understood,the knowledge of an absolute which is beyond these limited relative truths also is dawned. That is how one say:Jaganmithya or the seen worlds are untruths.Only the absolute Brahman is truth .The prathibhasika truth of artist and the scientific logical truth of scientist are only shadows of the real absolute truth ,which is experience of Brahman.The one who has reached the realm of Brahma experience which is ultimate truth and bliss, does stay there only and does not feel the necessity to come back to the lower truths or relative truths of the lower steps.He does not wish to go back to the baser or lower truths seen by sense organs,mind or intellect .So this statement of Brahmasatyam jaganmithya ensue from the heart of such a Brahmagnani only.

Sl 32. *Athmoupamyena sarvathra samam pasyathi yorjuna:*

*Sukham vaa yadi vaa du:kham sa yogi paramo matha:*

The one who see Athman alone in all things ,and see pain and pleasure as equal ,and everybody's pain and pleasure with compassion ,he is the paramayogi.Yogin is careful in one aspect.He is experiencing the sorrows of entire universe and is compassionate to all alike.There is no distinction between foe and friend for him.Because no foe exists.A Budha and a Christ become compassionate because of the yog only.His religion or Matha (opinion)and life's goal is that no being should be hurt by words,deeds or even by thoughts. When one becomes the refuge for others for the unburdening of their sorrows, the compassion,love and bliss of the presence of the yogi is shared with such needy people. Thus he gives bliss eternal.This karma is done by the yogin without his/her intention. It is unintentional karma because compassion has become his swabhava or own being.Just by presence of the yogin ,the sorrows of all beings (including humans)is removed. The Brahmasparsa thus means touch of Brahma by the internal bliss and not by external touch .The yogin who had Brahmasparsa or Brahmanirvana is Brahma itself and the secret of the equality of pain and pleasure alike is that only.

Sl 33 *Arjuna uvaacha*

*Yoyam yogasthwayaa proktha:saamyena madhusoodana*

*Ethasyaaham na pasyaami chanchalasthwaasthithim sthiram*

Arjuna said:-Madusoodana,you spoke of yoga as saamyaa(equality).Because of my changing nature,I am unable to see its fixed state .My mind is changing from one state to another and is always moving(which is a feature of rajas and that of Kshatriya character).Therefore I am unable to attain the state of the perfect yoga in samadhi state.

Sl 34 *Chanchalam hi mana:Krishna pramaathi balavaddridam*

*Thasyaaha nigraham manye vaayoriva sudushkaram*

Mind is by nature moving and fickle in character.But when it comes to making the sense organs emotional and agitated,mind is very strong and fixed too.To control it is more difficult than controlling prana.

The dharma of mind is to make relationships with things or people etc.This relation with external objects is called the colour(raaga)of mind.When the mind is taken away from external objects and fixed to Bhagavan it is bhakthy.Therefore Bhakthy and raaga are not different in nature.The difference is that the object of the raaga is changed from external things and people to internal Athman and Bhagvan.So the higher state of raaga is bhakthy. To fix in bhagavan and Athman ,the method is to do Iswarapranidhana in yoga which is onepointed bhakthy alone.Therefore Arjuna here calls Bhagvan as Krishna.

Krishnasabda is Brahmavachi( which speaks of Brahman ).

*Krishidhaathunakaaraabhyam*

*Sathanandathmatham kilabhilapath*

*Jagad aghakarshithwam vaa kathayadrishi :*

*Krishnanaamathevyathanoth.(Narayaneeya)*

Krish is satha (krishi is agriculture) or truth .And it is Bhoovachaka or about the earth and whatever is created on earth.Na is aananda or bliss of every kind experienced on earth by all beings.Therefore Krishna is the most attractive to all beings and is the form of eternal bliss(sadananda).



*Krishirbhoovachaka:sabda:nascha nirvrithivachaka:*

*Thayoraikyam parabrahma :Krishna ithyabhideeyathe.*

The oneness of prapancha or bhoomi and the ecstasy or bliss is Parabrahman and Krishna is thus parabrahman .In this chapter ,in the 47<sup>th</sup> sloka the bhakthiyoga is mentioned.This sloka ,which is the question of Arjuna ,is an introductory to that topic.

Sl 35. *Sreebhagavaanuvaacha*

*Asamsayam mahaabhaago mano durnigraham chalam*

*Abhyaasena thu kountheya vairaagyena cha grihyathe*

Sree Bhagavan said:-

It is doubtless that mind is difficult to be controlled.Yet by practice (abhyasa)and vairagya it is possible to do so.

Sl36 *Asamyathaathmanaa yogo dushpraapa ithi me mathi*

*Vasyaathmanaa thu yathathaa sakyovapthumupaayatha:*

I also opine that for one who has not controlled himself yogasidhi is impossible.But for one who has by practice and vairagya acquired control,yogasidhi is obtained.

Sl 37 *Arjuna uvaacha*

*Ayathi:sradhayopetho yogaachalithamaanasa:*

*Apraapya yogasamsidhim kaam gathim Krishna gachathi*

Arjuna said:-One has concentration.Even then sometimes due to lack of concentration is seen to fall from yoga .In such a case what will be his gathy?What will be his position?

Sl 38. *Kachinnobhayavibrashtachinnabramiva nasyathi*

*Aprathishto mahaabaaho vimoodo brahmana:pathi*

By being ignorant(Mooda)will he loose his fixity in Brahmaloaka and like a broken cloud without position on both sides be destroyed and of no use ?

Sl 39. *Ethanme samsayam Krishna chethumarhasyaseshatha:*

*Thwadanya:samsayasyaasya chedaa na hyupapadyathe*

Krishna,To remove my doubt ,there is no other person than you.Only you can remove my doubt.

Sl 40. *Sreebhagavaanuvaacha*

*Paartha naiveha naamuthra vinaasasthasya vidhyathe*

*Na hi kalyaanakrithkaschidudgeethim thaatha gachathi*

Sree Bhagavan said:-For him no destruction happen either in this world or that world.One who has tried to do an auspicious karma do not become fallen into any bad path.Then what is his gathy?

Sl 41. *Praapya punyakrithaamlokaanushithwaa saaswathi :samaa:  
Sucheenaam sreemathaam gehe yogabrashtopajaayathe*

The yogabrashta reach world of the people who have done good deeds and enjoy pleasures there and then is reborn in the house of good and pure people where he gets a second chance to continue his lost yoga practice .

Sl 42. *Athavaa yoginaameva kule bhavathi dheematham  
Ethadwi durlabhatharam loke janma yadeedrisam*

Or he is reborn in the lineage of bold yogins and such births are rare to obtain.

Sl 43. *Thathra tham budhisamyogam labhathe pourvadehikam  
Yathathe cha thatho bhooya:samsidhou kurunandana*

The gnana he /she had obtained in the previous janma is remembered in this janma too .Because of this ,he starts to toil again for attainment of yogasidhi by strenuous practice.

Labhathe porvadehikam here mentios of the earlier births and its wisdom carried over by Athman to the new birth.

Sl 44 *Poorvaabhyaasena thenaiva hreeyathe hyavasopi sa:  
Ijinaasurapi yogasya sabdabrahmaathivarthathe*

Because of the past practice and its strength,he/she as if propeeled by an unknown force becomes interested in yoga .Thus he goes beyond sabdabrahman.

The experiences of this world which are based on sabda are crossed and the transcendental wisdom is attained.About such a yogin Gnaneswara says:-As if one sidha having secret eye to discover the treasures ,buried under the earth,he/she discovers secret and difficult theories and thathwa ,even without te help of a Guru,and very easily too.This apoorvavishayagrahna I had mentioned earlier.Sabdabramais pranava.The form of prapancha which is included in the pranavaswaroop as swasthika andits naaada,the experience of a worls of absolute bliss where even the naada does not enter nothing to speak of the light (Naamaa and roopa),as rays.He crosses the form of the universes as well as the Vedas.The eyes and the ears.Naada and light.The astrophysics and veda as sabdasasthra.This happens by the poorvakarma and the remembrance of that gnana in ones prathibha.So this is natural memory in our athman by previous good practices.

Sl 45. *Prayathnaadyathamaanasthu yogi samsudhakilbisha:  
Anekajanmasamsamsidhasthatho yaathi paraam gathim*

The yogin who has become controlled in mind,by effort ,becomes pureminded and devoid of vaasanaas and by step by step process reach paramagathy (kramamukthy).

Sl 46 *Thapaswibhyodhiko yogi gnaanibhyopi mathodhika:  
Karmibhichaadiko yogi thasmadyogi bhavarjuna*

Yogi is greater than a thapaswi. And is greater than a scholar. That is my Matham (opinion) Therefore become a yogin, Arjuna.  
The yogin is the bhaktha as we find in the next sloka.

Sl 47. *Yoginaamapi sarveshaam madgathenaantharaathmana  
Sradhavaan bhajathe yo maam sa me yukthatham matha:*

The one who with concentration attain me, and do worship me, he is the greatest among all yogins and that is my matham (opinion).

*Yoginaamapi sarveshaam*

*Madgathenaantharaathmana*

*Sradhavaan bhajathe yo maam*

*Sa me yukthatham matha:*

There is only one foot for dharma in kaliyuga. The qualities of satya and kshama are less in kaliyuga. The people of this yuga think that money, power and position are more important than values. The number of lawgivers who can twist dharma to adharma and vice versa and thus law and order is reversed. The persons who speak too much of nonsense is mistaken by people as a great scholar and give him the title of intelligent because people have become ignorant. People suffer from excess rain, dry weather, draughts, floods, communicable diseases and incurable illnesses. Body is withered early and untimely early deaths occur. The memory and intellect of man decrease. In this era, therefore, the best suitable method for majority of people is bhakthiyoga. It is easy and less controversial than gnanamarga in kaliyuga due to the existence of only one quarter of dharma and lack of values.

The bhakthimarga is one among the many paths for jeevathma and paramathma layana. The characteristics of the bhaktimarga are ishtadevathanishta and ekagratha. Without these two bhakthi will not grow steadfast. As an example of ishtadevathanishta we can take Hanuman.

*Sreenathe Janakenathe*

*Abheda :paramathmana:*

*Thathaapi mama sarvaswam*

*Raama :kamalalochana:*

I know there is no difference between sreenatha (Vishnu) and janakeenatha. (Sreerama). Yet my everything is the lotus eyed Rama alone. This is seen in the nishta of Gopika to Krishna. This concentrated nishta and love is what we call Iswarapranidhana. Thulasidas said "Know the sweetness of all. But be fixed in your position". Know all names. Be with everyone. Know oneness of all and of all forms of God and of Spirituality. Then there is no need to jump from one to another. The jumping from one to another branch shows the fickleness of your mind and your lack of sraddha and nishta in One or Eka. That is all. This is the easiest method to attain Brahmasakshatkar by a saguna upasana. Any one who has sraddha and devotion and a will to do so can practice bhakthiyoga. One need not have scholarship or great intelligence for it. Not even a language proficiency. Just the ability of love is enough. The ability to love a person/God selflessly.

The swabhava of sun is heat and light. That of river is flow. That of cloud is rain. Just like that the swabhava of bhaktha is prema or love alone. Swabhava is something which

accompanies Athman and therefore it is porvadehika or from previous birth itself. It is not acquired by effort but is natural in ones being. Bhakthy is the form of paramaprema or absolute love. It is full of nectar or honey or is sweet to the core. The one who is a bhaktha by birth does not have any desires other than bhakthi in God. Common people desire wealth, and external luxuries and artificial words of love and respect without mental feeling of love, while bhaktha has only one thought. To hear the stories of bhagavan, and the names of bhagavan (sravana), to think of bhagavan (manana) to sing of bhagavan (keerthana) and share these with other bhaktha and enjoy. Such a bhaktha is living in Bhagavan every second of his life and Bhagavan enjoys that bhaktha's love and is always in him. Theerthapaada is Bhagavan. Because his feet are the most sacred theertha from where even the Gangaa flows out. Such a theerthapaada resides in bhaktha's heart and therefore the bhaktha becomes theerthapaada and by his presence the earth becomes sacred. Wherever he/she visits is the sacred theertha. Naradabhakthisoothra says:-

*Devadathamimaam veenaam  
Swarabrahmavibhooshithaam  
Moorchayithwa harikathaam  
Gaayamaanascharamyaham  
Pragaayatha: swaveeryan  
Theerthapaada: priyasravaa  
Ahootha iva me seegharam  
Darsanam yaathi chethasi.*

The raaga is that which does ranjana of chitha by the dwanivishesha which are decorated with swarabrahma. (Mathangamuni) Moorchana is that brings out the raaga. When Narada is singing his ragas in the veena called devadatha (given by Deva or God) with raaga or love in Bhagavan alone. The raaga, the veena (gathraveena) and the bhakthy are devadatha or gifts of God. That gift is with Narada. And its swara and raaga reach Bhagavan. It does ranjana of everyone's mind but especially of Bhagavan since Narada is singing keerthana on him with perfect Ahaithukeebhakthy (love without any cause, or without asking for anything, but out of love and bliss of love alone). The raaga thus does ranjana of minds of both singer and listener (Bhagvan). Swarabrahma of the singer Narada does ranjana of the chitha of Brahman, Bhagvan. Kramayukthaaswara saphthamoorchanaa parikeerthithaa. And the saphthaswara gives the effect of selfforgetfulness in ecstasy of God. The Nigamyageetham Thadanangavardhanam means the songs that increase the ananga (that without body). Ananga is not kamadeva alone but Brahma too. The niraakaara and niravayava Brahman. The moorchavastha spoken by Narada is that state of bliss in which only the Brahmanubhava or rasaanubhava exists. The experience of such bliss makes the bhaktha and bhagvan (singer and listener) one. Narada and Krishna are in this state. This is bhakthilakshana.

*Anirvachaneeyam premaswroopam mookaswadanavad.*

The bhaktha is like a dumb who has eaten butter. He has experienced the sweetness but no words to express it. Not able to define it in words and tell another person. The form of prema /bhakthy is like that. Bhaktha and bhagavan enjoy this ecstatic experience. They do share it but can't express it in words. All of us love to hear what we love best. The Bhagvan is priyasrava. Always loving to hear priyam or love. Therefore he entered and resided in the heart of the singer, Narada, wishing to give him speedy darsana of his perpetual presence there so that he experience ecstasy and sing more with devotion, love

an ecstasy and he can hear and enjoy more of the singing. It is by this quick coming, that the bhakta became the theerthapada by carrying the theerthapada of bhagavan within him/her. Wherever the bhakta goes thus becomes the punyatheertha too. The water where they wash their feet become sacred theerthah. The one who had Brahmasparsa makes everything Brahma.

People are of different types. Depending upon the ratio of the gunas, the emotion of love or bhakthi is different in different individuals.

Hanuman-Dasyabhava or loving God as his servant.

Mahabali-Athmanivedana, dedicate oneself to God

Narada-gunamahatmyasakthi-desire to the greatness of guna of bhagavan

Prahlada-smarana-constant memory of bhagavan

Sanathkumara-thanmayatha-become merged with bhagavan

Arjuna-sakhibhava-loves as a friend.

Yesodha-mothers love for God

Gopikas-raaga in Krishna's beauty and music

Radha-paramavirahasakthi-the longing in separation

Rugmini-kaanthaasakthi-desire for husband

Women have a natural tendency for unconditional love. From story of wives of Brahmins, in Bhagavatha, this is seen. Krishna told them : "For those who have been that bhakthi in me, given by me, I am their husband and lover. There is mutual love and attachment and union between them and me. All reside in me. And I reside in all. This is eternally true. Therefore go back to your husbands and do your duties." In Mahabharatha Vyasa says:- *Striyovrathaisthwaahrishikeswaram swathohyaaraaadhya, loke pathimaasasthe anyam.*

Women have natural bhakthi in Bhagavan and worship him. Bhagavan is Indriyadheeswara, or overlord of the senses. He is therefore jithendriya, one who has conquered all senses. He is able to give fearlessness (Abhaya). Girls, right from infancy, hearing the stories of him and seeing him become attracted to him, and mentally accept him as husband. Yet, when they become adults, accept ordinary men who are servants of their senses, and are afraid of death. They are really not fit to become husbands. For example Meera, Vipra wives, the gopikas etc.

In the Bhagavatham saradritu description the vrathanishta of the gopikas is seen. How beautiful is the sarath season, clear sky shining like the chitha of a perfect yogin. In the cause, parabrahma, the living and nonliving things are projected and seem as if real. The unreal and changing clouds are gone, and the sky and prakrithi are pure as if denoting purity of Athman. The women of vrajbhoomi, then took Karthyayani vrath. During sangham period, the cowered girls of Tamil country did Pavainompu which is the same as the karthyayani vrath of the gopikas. The virgin hearts became pure as the beautiful clean prakrithi of Markazhi month (Dhanu). Bhagavan says elsewhere in Geetha that I am Markazhi among the 12 months. In that calm atmosphere nothing but the auspicious sweet melody of flute is heard. Nothing except the beautiful auspicious form of the Lord shines in heart. In that state of selfforgetfulness or Samadhi, the women dedicate to him totally saying: Lord, we do not want mukthi, wealth, pride, healing from diseases. We want you alone". The hearts of the women are now desiring only the darsana of the Parabrahmanubhoothi (experience of Brahman) by sravana, manana and nididhyasana.

In the morning they take a bathe in te Kalindi.Makes a idol of Devi with mud and worship with fragrance and garlands.

*Ushasyuthayagothrai:*

*Swairanyonyaaabadhabaahava:*

*Krishnamuchair jaguryanthya:*

*Kaalindyaam snaathumanuaham.*

For one month ,theydo not eat anything except the havis dedicated to Bhagavan.In that rithu ,which is pure and clean as the mind of a yogin,the gopikas with clean minds worship the Goddess of mahayoginis.

*Kaathyaayan mahamaye*

*Mahayoginyadheeswari*

*Nandagopasutham devi*

*Pathim me kuruthe nama:*

The vratha starts in Tamilaka also with an oath,”Unthanodu uttomai aavom,unakke naam aat cheyvom”(We are enjoined with you.Only to you we dedicate ourselves).They discard milk,ghee,and other such articles in diet ,and without wearing kaajal in eyes, without plaiting hair and wearing garlands,they sing harikatha and enjoy themselves.They will not do anything wrong.They will not say anything harsh.Only good thoughts will come to them.They give ayyam and picha.(Picha=the alms given to the beggar who asks for it.Ayyam=alms given without asking ,as gift.)This vratha is for union with paramathman and for the general good of entire nation.If one chants name of Vishnu who measured worlds with three feet ,and bathe in morning all the evils in the nation will remove by itself.Every month three rains will come,and the red paddygrains wil grow in plenty in fields and the fish will jump in the fields.In lotus flowers bees will sleep.From the breasts of healthy cows,milk will fill the pots and the nation will be wealthy.Thus gokula becomes rich in grains and food ,and for this the women are doing vratha with dedication to GOD.What a beautiful concept!

*Naadellaam theenku inri*

*Thinkal mummaari peythu*

*Onkuperuchennal*

*Oodukayal ukala*

*Poomkuvalaipothil*

*Porivandu kan paduppa*

*Vallaperum pasukkal*

*Cheertha mulai pattivaanka*

*Kudam niraikkum*

*Neenkatha selvam nirainthu irukkum*

Are the words of Aandal Thiruppavai.She says if Krishna is happy with their Markazhi baths and vratha he will throw up water of the oceans to heaven.They will take up the form of the firstborn Vishnu having dark cloudy colour and like the flow of arrows from his bow,the saranga,rain will be bestowed on earth.The earth will be wealthy of grains and food and wealth.Therefore the worship of the women of Gokul is not just the kaamotsav ,but the yagna for the cyclical compassionate downpours of rain essential for earth and its life.

In Ramayana we find the old woman sage Anasooya ,wife of Athri.During her time for 10 years there was no rains and a famine struck the earth.By her ascetic power Anasooya

made vegetables and fruits grow from earth and irrigated it with waters of the Ganga .This yogic power of women is to be seen in the vratha of the vraj women also.Each gopika is a mahayogini.The vratha of these women is blessed by the raasaleela of earth and heaven in creativity .This is symbol of giving yogic power of merging with Paramathman.Without understanding the principle of this secret power people suspect that Krishna did adultery with the women .This misunderstanding is not new.It is as old as the Mahabharatha.Because when Suka recite the story of Mahabharatha,King Pareekshith raises this question first.He asked:”God had incarnated to uphold dharma and destroy adharma on earth as Krishna.Then how could he do such adharma like adultery with the vraja women?Wont it lead to a bad model for people to imitate? Suka immediately clears this doubt.He said:-Bhagvan is chinmaya,chaithanya.There is no bondage of karma for Brahman which is chidroopa(Form of energy).By the sunlight only the earth and its beings live and do their functions.But Sun has no bondage of karma. Brahma is pure asagni.Krishna is Parabrahman,unborn and without death,and nishkriya,nirlepa,nissanga,nirvana,adwaita,athmaroopa,atheendriya,chinmathra,which is not known by anyone,and those who do not know his real nature like that only will try to imitate him.Therefore one has to understand Rasaleela in its real meaning.As shown in the first sloka of Geethagovinda,Krishna is only a childwhen the rasleela happens.The union of body and Athman is what is meant by rasleela of Krishna and Radha.Every man and woman on earth is a Radha and every jeevathman is a radha searching for a Krishna, the paramathman.The desire of self knowledge unites jeevathma with paramathman and that desire is most in separation,as in the paramavirahasakthi of Radha.In the poetry of Chandeedasa,(poet in Bengal)Radha tells Krishna:-“

“My nonattached heart has become your slave.  
My heart has never known  
Such sweet and blissful servitude before.  
In your Holy feet ,I have caught .  
Forgive me,for not letting it go from my grasp.  
Me,Radha,is unable to live  
Even a moment ,without you.  
Your absence pains me  
Like the blade of a sword.  
When you are away from my sight  
Just for a second,  
My heart dies within me.  
Inorder not to loose you  
I wear you inmy heart,  
As well as around my neck .”

Radha is binding Krishna in her heart and her neckas a Mangalyasoothra,and is ever attached to him and the servitude of jeeva and paramathma is thus mutual.

In Nachiyar Thirumozhi Aandal sang:-  
Why does my lover  
Wearing the white conch  
Hide and do not reveal himself?  
Entering my heart he pains my heart every day.  
Koil,sing !so that he,who have become my being come soon!

O,Koil,sing loudly and proclaim his arrival.  
The waterbearing clouds ,  
Pour on Venkata mountains.  
My Lord who took Mahabali's lands  
Resides there.  
Hey,Rain God,  
Pour out in seasons.Immerse in oceans and become perfect .  
Like the god of creation you are blueblack.  
Send lightnings  
Like the wheel in Padmanabha's hand.  
Make thunder sounds  
Like his conch.  
And rain like arrows of his Saranga”

Every natural phenomenon,including clouds,flowers,ocean and sky and earthresembles him and brings his memory alone.

This upaasanaakanda is not for women alone.Every bhaktha is a woman (even if in a male body)as Meera said.A separated woman from her lover the paramathman and ever in search of it.In 52<sup>nd</sup> dasaka of Narayaneeya ,Krishna is praised as many forms (bhoorimoorthim) which could be cared for and fondled by every person in Gokula,male and female,in his infancy.

*Evam prathikshanavijrumbhithaharshabhaara-  
nisseshagopaganalaalithabhoorimoorthym.*

That ecstasy of love gives natural Brahmanubhoothy and is the greatest experience possible.The ecstasy of raasaleela is this Brahma experience .The gopikas after attaining this saayujya asks Krishna ,which type of bhakthy is the best.Krishna replied:-

“If one loves another only if they love him it is adhamabhakthy.The friendship with such people is not good.Even if there is a slight difference of opinion,they will become enemies since the love is not genuine butbased on the benefit of getting back something in return.Those who love ,even if they are not getting back love in return are compassionate people.The Budha who gave abhaya to Anguleemaala,The Christ who told story of the good Samaritan,Sankaracharya who readily offered his own head for Kaapalika ,for were compassionate.The friendship with such people is good. There are certain qualities which do not serve anyone and have friendship with all ,and are compassionate to all and always happy.Everyone should serve ,respect and love them.Because by that love,the entire world is benefited .Gnana,vidya etc are such qualities.The best possible bhakthy is to love and serve such qualities.Brahman is the seat of all gnana and vidya and is the absolute basis of all veda and therefore loving Brahman is the uthamabhakthy or best bhakthy.With that all bndages end. Mukthy and sadgathi obtained.The ultimate cause,sarveswara is there in everything. Only if we irrigate the root,the tree grow and give fruits.If we do karma without knowing their root,it becomes an exercise in vain.The lesson Bhagavatha gives us through the natural bhakthy of the women is this.Even the mountains,stones and birds and animals are attracted to and liquefied by the sweet music of the flute.

*Maarabaanadhuthakhechareekulam  
Nirvikarapasupakshimandalam  
Dravanam cha drishadaamyapi prabho*



*Thaavakam vyajani venukoojitham(Naaraayaneeyam)*

Even without seeing Krishna's form, just by hearing his music, the hearts of the gopikas enjoy bliss of nirvikalpasamadhi like the yogins. Then, to those chitha which have gone to him (thwad gathena manasaa) Bhagavan enters with his theerthapaada (sacred waters of the feet). Perceiving that beautiful form we, the women, have become your lovers for many janmas.

*Thwadvapurnavakalaayakomalam*

*Premadohanamaseshamohanam*

*Brahmathathwaparachinmudathmakam*

*Veekshyasammumuhuranuayam sthriyaa(Naraayaneeya)*

That Brahmathathwa which is dense bliss consciousness (sandranandaavabodha) has entered my heart to make it a sacred theertha. Therefore from my praana, this nectar of Geetha flows out as Saraswathy. The blossoms of these words, with bhakthi, gnana and karma, I dedicate as his fragrant vajrayanthi on my Krishna.

## **2.THATH**

### **CH 7 Gnanavignana yoga.**

Sl 1. *Sreebhagavaanuvaacha*

*Mayyaasakthamanaa: paartha yogam yunjanmadaasraya:*

*Asamsayam samagram maa yathaa gnaasyasi thachrunu*

Sri Bhagavan said: With your mind desirous of me alone, depending on me, do practice yoga. Hear or listen to that which will give you knowledge of me perfectly and without a doubt.

THAT THWAM ASI. This vakya of saamaveda is explained by the Geetha. The first 6 chapters are dealing with THWAM or you. How a jeevathma, like Arjuna should adopt the different methods for brahmathmaikya and what lakshana will be there for such a jeevathman were discussed. Now comes the next 6 chapters which deal with THATH or Brahman. Thath means that. Brahman as undefinable is impossible to be defined yet an attempt is made to show its swarupa. Therefore in the first sloka of this chapter itself Bhagavan says Thathsrunu or hear that. By bhakthiyoga, union and experience of Brahman is easy and this is shown by the word mayyaasakthamana, or mind desirous of me.

Sl 2 *Jnaanam theham savijnaanamidam vakshyaamyaseshatha:*

*Yajnaathwaa neha bhooyonyajnaathavyamavasishyathe*

I will tell you that gnana, knowing which there is nothing else remains to be known, with vignana.

Gnana is acquired with learning, reading and studying constantly, by swadhyaya. vignana is own experience. Both are needed in equal proportions. In 11<sup>th</sup> sloka Arjuna gets the direct perception of Brahmanubhoothy, which culminates in his desire to see Viswaroop.

Sl 3 *Manushyaanaam sahasreshu kaschidyathathi sidhaye*

*Yathathaamapi sidhaanaam kaschinmaam vethi thathwatha*

Among a thousand people only one tries to achieve yoga. Among the people who try, only one among the thousands know my truth correctly. Therefore, gnana with swanubhoothy is a very very rare wealth. Even those with intelligence to cognize and learn books etc, become mere scholars without swanubhoothi..ART with SCIENCE. BHAKTHI with GNANA. This combination in the same individual is a very very rare sidhi. Only those who have blessings of God get this.

Sl 4. *Bhoomiraaponalo vaayu:kham mano budhireva cha  
Ahamkaara itheeyam me bhinnaa prakrithirashtadhaa*

Earth, water, winds, fire and akaasa, mind, intellect, ahamkara or ego, these 8 are my prakrithy. Earlier it was said that each one has its own prakrithy. This law is now applied to God in his saguna state. The prakrithy of bhagavan is called apara.

*Vishnosthu threeni roopaani*

*Purushaakhyaanyathovidu:*

*Ekam thu mahatha:srashtur-*

*Dwittheeyam thwandasamsthitham*

*Thritheeyam sarvabhoothastham*

*Thaani gnaathwaa vimuchyathe*(Saathwathanthra).

The sakthi of Vishnu takes up 8 forms. Mahavisnu is the Aadipurusha who created the Adisakthi as Mahath. There is no gender difference for it. It is an ardhanaareeswara. The second sakthi is the one which enters all the elements and lie in their waters of the womb (Garbodakasaayin). In each paramaanu, in each thanmathra, expanding and spreading in everything everywhere is the third sakthi which is ksheerodakasaayi, the one who lies on the milky ocean. It is the paramathmathathwa. Unless we know these and unite and merge with it, freedom from bondage of samsara is not possible. Surya has three sakthys. Brahmi (creative) vaishnavi (sustaining) and pragna (destroying) are their names. Brahmi by the thanmatra of the 5 elements creates visible universes. Vaishnavi entering these thanmathra is the one which makes them chaithanya or oorja for doing karma and dharma. It thus protects and sustains the elements and the worlds. Pragna enters the upadhi of the jeeva and separates each jeeva with individual will (icha) karma (kriyasakthi), gnana (gnaanasakthi) etc. This is Maheswari and separates jeevathman from one another. The pragna is that which makes a Kaalidaasa, an Adisankara or an Einstein and makes them stand out as different from others. This sakthi is also called the Mahath.

Sl 5. *Apareyamithasthwanyaam prakrithim vidhi me paraam  
Jeevabhoothaam mahaabaaho yayedam dhaaryathe jagath*

The 8 prakrithy are known as apara. Now understand the other prakrithy of mine which is different, and encompass all living beings. She is the paraprakrithy. She is Maheswari. She is the origin of the energy behind the seen and unseen, gross and subtle universes and one has to understand /cognize her.

Sl 6 *Ethadyoneeni bhoothaani sarvaaneetyupadhaaraya  
Aham krithsnasya jagatha:prabhava:pralayasthathaa*

All the elements are created from this womb of energy.I am the origin and end of entire universe.I am the Parasakthi in which the entire universes originate and merge in.Beyond that there is no ultimate pada (paramapada).

Sl 7 *Matha:paratharam naanyathkinchidasthi dhananjaya*  
*Mayi sarvamidam protham soothre maniganaa iva*

There is nothing beyond me.Everything is in me like the pearls in a thread. In Swethaswethara Upanishad it is said:-

*Vedaahametham purusham mahantham*  
*Adityavarnam thamasa:parasthaadh*  
*Thameva viduanathimrityumethi*  
*Naanya:panthaavidyathe ayanaaya*  
*Yasmaathparam naaparam asthikinchith*  
*Yasmaan aneeyo no jyaayo asthi kinchith*  
*Vriksha iva sthabda adhivithishtathyekas-*  
*Thenedam poornam purushena sarvam.*

The same purusha described as “Yasmad param naa aparam.”is said as :*Matha paratharam naanyam*,here.It is interesting to note the words “Adityavarnam thamasa :parasthaadh”.In Khilasooktham of Rgveda parasakthi is called Adityavarne.The perception of parasakthi as adityavarna(colour of sun)is because sun is resplendent withhis own energy and light ,and gnana is like that too.The first deva ,purusha is here described as yoni or womb/uterus.Brhama has no gender.Therefore the purusha is here a yoni.Athman and God has no sex difference.That is there only for the body which is gross.Mahat in Sanskrit language is a name without gender(neuter) and Adipurusha is here Mahat which is neither male nor female.It is compared to a soothra or thread.The pearls are threaded one by one on it to make a garland.In Mundaka Upanishad ,thread is a bridge to reach amrithathwa.In the book of genesis ,angels come and go through the ladder of Jacob.And through the thread that connect heaven and earth travel the gana (groups/classes)of pearls and the trader guilds were called gana in India.When the old gana perish new gana come but the thread that takes them on arohana and avarohana scale between earth and heaven persists.

Sl 8. *Rasohamapsu kountheya prabhaasmi sasisooryayo:*  
*Pranava:sarvavedeshu sabda:swe pourusham nrishu*

In the waters I am rasa.I am the light of sun and moon.I am pranava in all the veda.I am sabda in the Kham(aakaasa).In man I am Pourusha.

In this sloka sabdabrahman is spoken of in two ways.In veda as Pranava and in the aakaasa or sky as sabda or sound.Moon and sun are the two eyes of the astronomy ,and mentioning them as well as the brahmarasa,the mention of the pranava and sabda comes.And ,the anubhoothy(experience)and perception(darsana)in a man is his pourusha and such a person is a brahmagna.That is in this sloka,gnana,gneya and gnatha (knowledge, to be known,knower)are shown as one,by the darsaka rishi ,Krishna to

Arjuna .After mentioning the mahat,this speech about sabda and sabdabrahman ,leads us to the jyothisha and thanthrika methods .

Sabdabrahma is the energy of all elements.In Saradathilaka ,Raghavabhatta says:-

*Saraswatham:Mahasukrithina:sabdabrahmethyuchire athra sabdabrahmasabdena vedaa uchyathe.Then vedathmaka ithyarth:*

In saraswathy upaasana ,according to the pramana”Anena vakyarooopa vaikhari uktha”,the vakyam padhathy of Vararuchi(author of vakyapadeeya)used in Jyothisha is the upasana of Vaikhari.Raghavabhatta says:*soonyam gneyam ithi Vararuchasamketha:.*

From soonya originate naada and from it the bindu.Soonya is the Chaithanya of Shiva or shivabindu and naada is the sakthibindu.By their samavayam and sambanda(union and association)sarga(creation)begins.Brahman is that true object from which the jagath originated .It is indivisible,without dik,desa,kaala,gathi,guna,phala .Therefore it is named soonya and it does not mean emptiness or untruth.The symbol of this One Brahmasatha is zero in the pragna of the Indian mathematical sciences.It is sunya since it is *dikdesakaalagathiphalasoonya* and it is poojya since it is worshippable(poojaneeya).

This chidbindu ,by spanda(vibration)sphurana(manifestation)and sphulana(cyclical movements causing expansion from its condensed bindu state)does creation.Even after taking a poorna(perfect)from itself,it remains poorna as before.About this contribution of the Upanishads ,Bhaskaraharya in his Sidhanthasiromani speaks of in mathematical language:

*Asmin vikara:khahare naraasa-*

*Vapipravishteshuapini:srutheshu*

*Kshahushuapissyallayasrishtikale*

*Ananthe achuthe bhoothaganeshu yadwal*

During times of pralaya and ceation,from the endless destructionless Vishnu,the bhoothagana come out and go in,and yet he remains emotionless and perfect and poorna. Like that to the khahara(the symbol zero as the raasichakra)even if rasi are added or subtracted ,no change occurs.The varga,vargamoola,Ghana,ghanamoola (sqareroot, cuberoot etc)of soonya is soonya itself.All the living and nonliving things,all the numbers and the sucesors,all the zodiacal signs etc merge in it ,come out of it.This is the anantha, achyutha,zero of Brahman in mathematical language.There is nothing but Brahman. Language and thought originated from this great silence and hence they called language as Brahmi.

There are two ways to write the zero.One Is the perfect circle as we do now,with a Paridhi (This is written as the first leter PA ,now as Pai symbol which is Indian Pa written upside down)of 22 sruthi divided by 7 swaras of naadabrahman.The other is the perfect square with closed ends and pronounced in Brahmi script as BA for the first leter of Brahman/Brahmi.These represent the spacetime continuum from which all creatures originate,live and merge with in pralaya.If you examine closely the definitions of Minskowsky space,Krushkal directions and time,and the blackhole, we can find how scientific were the concepts of ancient Indians about the order of creation from Brahman as Naadabrahman.All of us come from that Khahara,live in it and merge in it and are therefore not different from it.Since we live and travel in this spacetime continuum which is called the Kham,we are like birds(khechara).In Sanskrit Khechari is the sabda or sound which travels in space ,in the energy rich chidaakaasa ,as sabdabrahman.In Yogasasthra there is a khecharimudra.This represents the ability for aakaasagamana or travel in the

spacetime. According to Pathanjali, Pranava is the symbol of eternal truth that is not divided by time. Parasakthy is the thureeya. Pasyanthi is the sushupthi state, madhyama is the swapnanidra state, and Vaikhari is jagrath. The one who meditates on pranava which is the center or Kendra of these, perceive that only. To meditate on pranava is not just chanting it. You have to do bhaavana (imagination) of its form and meaning too.

*That: japa: Thadarthabhaavanam*. The arthabhavana combined with its japa is the thapas on it. By the thapas or heat of it, in oneself, by Brahmarasa, desire in Athman is generated. This is called abhinivesa in yogic language.

*Swarasavahee vidusho api thadhaaroodo abhinivesa:*

When Bhagavan reveals in the heart of the bhaktha (enquirer/lover) the jyothishmathy of the adwaitabhoomika, where brahmarasa, the enlightenment of the lights of the heavens (celestial bodies), pranava, sabda, and pourusha (which is pourvadehika or from the past lives), The heart of the enquirer in Khechareemudra, wears it internally and become one with it, merging in it. This thanmayeebhava is Brahmathmaikyabhava.

Pathanjali said: "*Purushavishesha Iswara: thathra nirathisayam sarvagnabheejam thasys vaachaka: pranava:* Iswara is that purusha which is not even touched by the klesa or sorrows, karma etc and pranava is the symbol of that Iswara. It has nothing which can equal it, and is the seed of all knowledge (sarvagnabheeja).

*Viraamapratyayaabhasa poorva: samskaarasesho anya*

*Bhavapratyayo videhaprakrithilayaanaam.*

That asampragnathasamadhi, the past state of which is only the samskara of it, and end of all karma, creates the videhas and prakrithilayas by birth who progress naturally to asampragnathasamadhi state. Sarvagnapurusha has by his poorvasamskara of Samadhi state cognized his true state and he remembers it when he reincarnates. Krishna reincarnated with full memory of this experience that I am Brahman. But Arjuna and the others in Bhagavatha did not have the memory of it and hence Krishna had to remind them of their true state, so that they do dharma without sorrows. Arjuna has to attain it by prolonged training, by sraddha, veerya, and by hearing the Guru's words, and getting the smrithy by it, and thus the samadhipragna rekindled and this is a long process while Krishna has it naturally right from his infancy. Krishna being the sarvagnapurusha is the sarvagnabheeja too and is the Guru of all sarvagnapurusha in the past and in the future too. (*Sa esha poorveshaam api guru: kaaleenaanavachedath*) He is not divided by time or by smrithibamsa (forgetfulness of one's own state). Remember how Krishna says I have taught this to surya (who is only the guru of solar system while he is guru of entire cosmos) and how Arjuna could not comprehend it. For common people the oneness of cosmos and the oneness of Athman with it is not known because they have lost memory of their origin and past. Because of this, they have several janma which are divided by time into fragments and not remembered. Sarvagnapurusha remembers all. His Athman as a thread of gold wears all creation and all janma of all universes in his own soothrathman forever. He has the consciousness of that state forever.

*Sl 9 Punyo gandha: prithivyaam cha thejaschaasmi vibhaavasou  
Jeevanam sarvabhootheshu thapaschaasmi thapaswishu*

I am the fragrance of this sacred earth and the thejas or energy of the agni (fire). I am the life of all the bhootha. I am the thapas of the people who do austerity.

Sl 10 *Beejam maam sarvabhoothaanaam vidhi paartha sanaathanam*  
*Budhirbudhimathaamasmi thejasthejaswinaamaham*

I am the sanathanabheeja(eternal seed)of all bhootha.I am intellect of the intelligent.I am the thejas of the people with thejas.

Sl 11. *Balam balavathaamasmi kaamaraagavivarjitham*  
*Dharmaavirudho bhootheshu kaamosmi bharatharshabha*  
I am the strength,without kaama,raaga etc, of the strong.  
I am the kaama in the bhootha which is not against the dharma.

Sl 12 *Ye chaiva saathwikaa bhaavaa raajasaasthaamasaascha ye*  
*Matha evethi thaavidhi na thwaham theshu the mayi*

All the sathwika bhaava and all the rajasa bhaava are from me itself.But I am not in them .They reside within me and not I in them .(Prakrithi is within purusha being generated in him).

Sl 13 *Thribhirgunamayairbhaavairebhi:sarvamidam jagath*  
*Mohitham naabhijaanaathi maamebhya :paramavyayam*  
All the worlds which are attracted to these three gunas,does not know me who is avyaya and is beyond the guna.

Sl 14. *Daivi hyeshaa gunamayi mama maayaa duratyayaa*  
*Maameva ye prapadyanthe maayaamethaam tharanthi the*

No one can win over my Maaya who is daivi and gunamayi.Only those who meditate and merge in me alone cross my Maaya.  
In the 6<sup>th</sup> and 7<sup>th</sup> sloka we discussed the womb or yoni of parasakthy who is Aadityavarna or having the colour of sun.This sakthy or power is the Vishnumaaya and is neither woman nor man but is neuter.Only when one cross beyond all dualities,even those imposed by the gender differences,one can cross the samsara created by the dualities of the Maaya.Because,samsara has all dualities,and to reach nondual state we have to cross it.The last and the most difficult step for obtaining Brahmasparsa or touch of Brahman is this Maaya ,and therefore it is denoted by the word Duratyaya.But the one who dedicates everything in God,can cross it easily (maameva ye prapadyanthe).Maaya is a term which is misunderstood and misinterpreted a lot.Most of these are due to lack of awareness of the concept of Maaya ,by the commentators.Therefore,first one has to determine the meaning and depth of the term Maaya.The most important point as SANKARA points out is that Maaya is indefinable or anirvachaneeya.It is not truth or untruth.It is dependent on Brahman but is not Brahman.Truth has a kevala or absolute part (paraavidya)and a relative or experienced part(aparaavidya).The second one depends upon the knowledge and experience of each individual person and is seen by that persons viewpoint and is therefore relative or subjective to his/her experience.Therefore Apraavidya or relative

truth has got some limitations. It is *saapeksha* (dependent) on the individual's experiences, knowledge etc. Yet, this relative, *saapeksha aparavidya* can lead an individual slowly and gradually to *paraavidya*. When the absolute *paravidya* passes through the mind of an individual, what happens? The *paravidya* is transcendental and not dependent on anything and is beyond individual senses and experiences. Such an unlimited phenomenon when it enters the awareness or cognizance of a human being limited by senses, and the limited knowledge, experiences and viewpoints, it is modified by these limitations and an opinion or a *Matha* (a religion) of God (*aasthikamatha*-Belief in a particular entity or idea as truth) is generated. This is absolutely essential until the *paravidya* is understood and experienced perfectly. When the *paravidya* is experienced and cognized, the need of *aparavidya* gradually decreases and its relativity is felt by human beings. This indicates that in human existence both are needed depending upon a human being's knowledge, experience etc. In the vision of Sankara there are three types of *satha* or truth. These correspond to three states.

1. *Paaramarthikasatha* or absolute truth. This represents the Brahman beyond *Maaya* and its dualities.

2. *Vyavaharikasatha*. The *Jagath* or the universe which is associated with cause and effect based on time and space.

3. *Praathibhaasikasatha* or the projected and imagined truth as if silver in an oyster shell.

The subjects grasped by the senses is below those grasped by intellect alone. To cognize those subjects which are grasped by the senses, the subjects grasped by intellect alone is needed. That which is cognized by intellect alone is below absolute truth. It is nearer to absolute truth than the things cognized by sensory perceptions alone. One can draw that in the form of a ladder with three steps. If the *darsana* or vision is considered as the manifestation of a growing human mind, or the evolutionary process of mind, the one at the top ladder is the *Yogaarooda* who cognizes absolute truth and lives in it. For him, the lower steps through which he ascended to reach the mountain peak are known, but are only relative truths compared to the absolute state he/she has reached. But for one on the lowest rung of the ladder, he/she cannot conceive that state of mind, and for them the lowest rung alone is truth or *satha* and this is their limitation. The growth from the lowest state of awareness to highest state of awareness is the evolution here. One can see that this is how Swami Vivekananda sees the evolution of human mind. It is not merely a morphological evolution from lower animals or chimpanzee to man but from a man of lower level of consciousness to a higher level of consciousness. Since the person on the lowest rung of this ladder is unaware of the condition of the highest rung, when such a person tries to interpret the state of the *Arooda*, definitely misinterpretations and misunderstandings will be there. But when the one who reached the mountaintop or the top of ladder knows the lower rungs too, his/her interpretations of the lower rung also is correct and absolute truth. Therefore, when an *advaitin* says of *Maaya*, one has to understand his state or position as an *arooda*. For him/her the *jagath* is a relative truth only.

*Thathwasandoha* speaks of *Maaya* as the intellect of differences or differentiation in the *jeeva*. In *Iswarapratyabhigna* we see: "*Bhedhadheer eva bhaaveshu karthrur bodhathmano priya Maayaasakthyavasavidyethi anye vidyeswaraa yathaa*". It also says: "*Thasyaaiswarya swabhavasya pasubhave prakasika vidyasakthysthirodhaanakaree Maayaabhidhaana*:"

Shiva as ,Thaaraka,Madhumathy and the blessing to cross ocean of samsara become manifested in the sadhaka's consciousness as Vidya.When it disappears the sadhaka coming back to samsara is the bhedabudhi or intellect of duality/differences as Maaya or avidya.The manifestation of absolute wisdom is vidya and its disappearance is avidya .The Maaya of God is not Asuri ,but Daivi as denoted in this sloka (Daivee hyeshaa gunamayi).In 16<sup>th</sup> chapter one can see the daivi and aasuri wealths in detail.

Sl 15. *Na maam dushkrithino moodaa:prapadhyanthe naraadhamaa:  
Maayayaapahrithagnaanaa aasuram bhaavamaasrithaa:*

Those lower individuals who are doing bad deeds ,being slaves to the Maaya of differentiation or dualities,and without knowledge of my oneness ,are mooda or ignorant and cannot reach me,since I have no dualities.Such people are called those who are dependent on Asuri Maya.If one reaches the state of advaita in God ,one is under daivi Maaya.If one has dwaita state and thinks in dualities ,one is under the grip of Asuri Maya.Therefore,Maaya can manifest in two forms to different individuals.Daivi makes one nearer to God and Asuri makes one nearer to asura.(Qualities of such people described in 16<sup>th</sup> chapter).

Sl 16. *Chathurvidhaa bhajanthe maam janaa:sukrithinorjuna:  
Aartho jignaasurarthaarthi jnaani cha bharatharshabha*

Bharatharshabha,There are 4 types of people who come to me and worship me.Those sukrithins(people of good deeds )are

- 1.Aarthan –The one who is deep in sorrow
- 2.Jignaasu –The one who wants to know me ,the curious one or the enquirer.
- 3.Artharthi .The one who wants wealth of various kinds
- 4.Gnanai .The truly wise person who has known me .

There are different types of sorrows in the world .May be related to personal,professional or other reasons ,may be due to disease or poverty or dissatisfactions,greed and so on. Whatever is the cause for sorrow the person with sorrow ,who wants to get out of the sorrow of samsara is called a Aartha.One example of an Aartha is Poonthanam ,who had several mishaps in his life so that out of sorrow he tuned to God and wrote Gnaanapaana. Artharthi is the one who wants to aquire wealth with the help of God .One wants blessings of God to aquire land,jewels,wife,children ,wealth and luxuries of several types,sidhis of different types,education etc etc.So,ultimately the worship is for personal gains and not for love of God .Majority of the present day devotees belong to these two classes only.The third group is Jignasu.They do not need anything personal to be gained,but wants to know truth.They are the enquirers of truth or the scientists/ saasthrakaara who know that unless one enquire one cannot discover truth and for them truth alone is God.Without search and re-search how can one cognize ultimate truth?That is their principle .Melpathoor NarayanaBhattathiri who wrote Narayaneeya belong to this group.The fourth group is the gnani.They have nothing to gain ,and nothing to be known either.By birth,by nature,they know truth and love it .The example is Gnaneswar .The number of Gnanin is less than the other three.The number of Jignasu is more than that of



gnanins but less than the first two groups. Among these four types of Asthika (believers in God) which is the greatest?

Sl 17. *Theshaam gnaani nityayuktha ekabhakthirviseshyathe*  
*Priyo hi gnaaninotyarthamaham sa cha mama priya:*

Gnanin, who is in eternal yoga state, with one-pointed devotion in me, is the greatest. For him I alone am dear and for me he/she is the dearest among my devotees. Gnaneswar, Narada, Dhruva, Prahlada, Sankara, Gopis of Vrindavan, Udhava etc were such gnanis devotees having natural love in God by birth. Such devotees become bhagavan himself by their natural merging with him in love. For Bhagavan and such a Bhakta (gnani) as Bhaagavathapuraana says, the mutual association and love makes them One. Bhakta and Bhagvan becomes inseparable only in this state.

Sl 18. *Udaasaa: sarva evaithe gnaani thwaathmaiva me matham*  
*Aasthitha: sa hi yukthaathmaa maavevaanuthamaam gathim*

All the four types are good. But my opinion (Matham = religion) is that gnanis are myself. (Gnani thwaathmaiva me matham). He/she merging in my Athman became one with me forever. Not even for a second the gnanis' mind separate from Bhagavan. Therefore Bhagvan dwells in his heart forever too. Thus by Brahmathmaikya Gnanis have become Brahman itself. His awareness is fixed in the advaita state of Aham Brahmasmi. This can happen only with the sukritas (good deeds) of previous births.

Sl 19. *Bahoonaam janmanaamanthe jnaanavaan maam prapadhyathe*  
*Vaasudeva: sarvamithi sa mahaathmaa sudurlabha:*

Only after several, innumerable births, one gets the awareness of "Vaasudeva is sarvam" (Vasudeva is everything). The great souls who have attained that knowledge of me, is too rare to be found. One cannot expect to find a gnanis everyday, in every street or in every news channel. One has to search and find out such jewels and simply by seeing such great souls all your sorrows are removed.

Sl 20. *Kaamaisthaisthairhithajnaana: prapadhyanthenyadevathaa*  
*Tham tham niyamamaasthaaya prakrithyaa niyathaa : swayaa*

The people who have lost their gnaana by different types of desires, get their nature accordingly, and controlled by that respective nature and its laws, depend upon and worship different types of Devathas.

The one who has understood that Everything is Vasudeva does not see or worship any other devatha except Vasudeva. And those who think that they can please God by killing animals etc does not understand that everything is Vasudeva and even those animals are Vasudeva only. They are doing violence not according to God's laws but according to their own nature and its laws created by their desires or Kaama.

Sl 21. *Yo yo yam yam thanumbhaktha: sradhyaarchithumichathi*  
*Thasya thasyaachalaam sradhaam thaameva vidadhaamyaham*

Whichever devotee wants to worship whichever body or form of God ,I just give him fixed concentration in that form of worship.Bythat fixity of concentration they are worshipping whichever form they desire to worship.

Sl 22 *Sa thayaa sradhayaa yukthasthasyaaraadhanameehathe  
Labhathe cha thatha :kaamaanmayaiva vihithaahni than*

When he/she worships with that sradha or concentration,whatever sidhi or fulfillment of desires obtaining out of it come from that sradha and hence is given by me alone.It is the sradha which I make fixed that give the sidhi and hence all sidhis and desires come through me only.

Sl 23 *Anthavathu phalam theshaam thadbhavatyalpamedhasaam  
Devaandevayajo yanthi madbhakthaa yaanthi maamapi*

But those with lesser intelligence get only effects which have an end.Those who dodevayajna gets Deva only.Those who are my bhaktha only gets me.

Sl 24. *Avyaktham vyakthimaapannam manyanthe maamabudhaya:  
Param bhaavamajaanantho mamaavyayamanuthamam*

Because those who do not understand my unmanifested ,endless and the greatest bhaava ,misunderstand me as manifested,and as a lesser bhava which has an end.Brahmam is formless ,unmanifested and subtlest of the subtle and greatest of the great and is not cognizable by common intellect .The people who reduce it and limit it naturally gets only the limited sidhi or desires and not the unlimited endless paramapada.To misunderstand something which is everywhere and in everything,as something which exists only in one place ,or in one person,or one community is the sign of ignorance only.

Sl 25 *Naaham prakaasa:sarvasya yogamaayaasamaavritha:  
Moodoyam naabhijaanaathi loko maamajamavyayam*

I am covered by my Yogamaaya and it is not revealed to all.Therefore the ignorant does not know my birthless deathless unlimited omnipresence. The Yogamaaya has to be removed first to understand the oneness of Brahman.And that is no easy task for a person immersed in dualities of samsara.that is why majority of people in the world cannot understand Brahman.They are searching in the darkness of dualities for Brahman which is pure light .The gnani who gets that enlightenment of advaita or oneness is a very very rare occurrence on earth.Since Brahman is not known or experienced by the majority of common man ,they think that it does not exist and does not believe in the gnani and his experience.This is only natural.

Sl 26. *Vedaaham samatheethaani varthamaanaani chaarjuna:  
Bhavishyaani cha bhoothaani maam thu veda na kaschana*

I know all the elements which had occurred in the past,which is occurring now and which will occur in future.But no one knows me .I am sarvagna and know thrikaala (all three times –past,present,future)and its moving and immobile structures .But they being limited by their spacetime does not cognize me ,the sarvagna,the thrikaalagna.

Sl 27. *Ichaadweshasamuthena dwandamohena bhaaritha  
Sarvabhoothaani sammoham sarga yaanthi paramthapa*

Bhaaritha,the one who makes others afraid,All the elements are bound by the nets of dualities at the time of sarga or creation itself.Because of this sammoha or comatose state of bondage to dualities,all are in the control of my Maaya .When the word sarge is used ,it is not only the creation of an individual organism/man but also the creation of entire universe is meant.This universe from its very beginning is controlled by the Maaya of thriguna and the dualities it cause.The dualities like raagadweshha(like and dislike)are man's enemies for progress.To conquer those enemies one has to have rathi(desire)in Brahman.Arjuna being a Bhaaritha has rathi in the light or Bhaa.He is paranthapa ,who burns and makes the enemies afraid of him.Therefore he is able to remove the maaya of sarga and to frighten away the enemies of like and dislikes .That is why Krishna calls him Bhaaritha and Paranthapa in this sloka.It shows the ability of the disciple as pointed out by the Guru to him ,to get liberation.

Sl 28. *Yeshaam thwanthagatham paapam janaanaam punyakarmanaam  
The dwandamohanirmukthaa bhajanthe maam dridavrathaa*

Those people whose sins are removed by their good deeds ,get liberation from the desires of dualities and worship me with fixed vratha (dridavratha).

Sl 29 *Jaraamaranamokshaaya maamaasrityayathanthi ye  
The brahma thadvidu:krithsnamadhyaathmam karma chaakhilam*

Whomsoever desiring for liberation from death and birth cycles,worship me and depend upon me alone and do efforts for that purpose,knows the Brahman,the secret of the Adhyathma,and all the karma or functions.The liberation from cyclical deaths and births is Amrithathwa.For those who wants amrithathwa,it is obtained by Brahmagnana and the functions of the three times is known to them naturally by merging with Brahman which is Amritha.The secret of the universes,the origin and sustenance of it are revealed to such a gnani and the secret of life also is revealed .The knowledge of cosmic and bioenergy is thus revealed simultaneously and its nondual nature experienced as Brahmanubhoothi.

Sl 30. *Saadhibhoothaadhidaivam maam saadhiyajnam cha ye vidu:  
Prayaanakaalepi cha maam the viduryukthachethasa:*

The one who knows me as Adhibhouthika,Adhidaivika and as Adhiyagna ,knows me even in his last moment on this earth by his chitha which is fixed in yoga.Every element, every living and nonliving thing is Brahman only.Whatever saguna forms and names one worship is Brahman only.All yagna and karma are Brahman only.There is nothing but

Brahman. One who experiences this oneness alone experiences Brahma even during his last breath on this planet. Only the one who has attained the state of jyotishmathy (enlightened mind) is able to achieve this and this is possible only through yoga.

## CHAPTER 8 AKSHARABRAHMA YOGA

In Nataraja Guru's commentary this chapter is called Thaaraka Brahma yoga. Bhakthivedanthaswami calls this Paramapada prapthy.

Sl 1 Arjuna uvaacha

*Kim thadbrahma kimadhyathmam kim karma purushothama*

*Adhibhootham cha kim prokthamadhidaivam kimuchyathe*

Sl 2. Adhiyajna: katham kothra dehesminmadhusoodana

*Prayaanakaale cha katham gneyosi niyathaathmabhi:*

Arjuna said:-

Purushothama, Madhusoodana, What is that Brahman? What is Adhyathma? What is

Karma? What is Adhibootha? What is Adhidaiva? What is Adhiyagna in this body

? How does a Yogi with controlled chitta know Brahman in the end of life?

The 8<sup>th</sup> chapter is thus a direct continuation of what is said in the 7<sup>th</sup> chapter. The gnanavignana was advised by Krishna and this Aksharabrahmayoga is a doubt of Arjuna on it and Bhagavan's answers to that doubt.

Sl 3 Sreebhagavaanuvaacha

*Aksharam brahma paramam swabhaavodhyathmamuchyathe*

*Bhoothabhaavodbhavakaro visarga: karmasamjnitha:*

Brahman is Akshara and it is the ultimate or parama. Adhyathma is the swabhaava or ones nature. Karma is the name given to the visarga which is the cause for origin of the different bhootha or elements.

Sl 4 Adhibhootham ksharo bhaava: purushaschaadidaivatham

*Adhiyajnohamevaathra dehe dehabrithaam vara*

Adhibhootha or adhibhouthika is having the nature of end or death. Adhidaivatha is purusha. Arjuna, the greatest among who took the body, Aham or I is the adhiyagna in the body.

Brahman is Akshara. The akshara we utter and write and convey to generations of human races may be yellowed by age, or lost as fossilised signs or undecipherable signs of a by-gone civilization. Yet, the root cause of those scripts, the thoughts and ideas which generated them and the ultimate cause of all the gnaana as Brahman does not end and it is the real Akshara, not this lipi which I write, nor is the spoken or uttered word we speak. That pranava or aksharabrahman is originless, endless and does not become lost and is existent forever. It is seen shining as the golden script of celestial bodies to be deciphered in each era and by each generation of humans forever. The real place of sabda or akshara is thus the vyoma or aakaasa. That vyoma exists in Chidakasa and in Hridakasa alike as cosmic and bioenergy of ones thoughts and cognizance. Aksharabrahman enlightens our

inner spacetime. It is the enlightenment of that internal light which is seen as spirituality in a human being. Akshara is AdhiAthman or Adhyathman. Thought is based on Athman. Adhyathman is the Brahman which is based on individual Athman or jeevathman. The visarga which is cause for creation of elements is the karma. Visarga is the creative urge. Without it human or any other race will not survive. But it is not merely the creative urge of procreation. It is the reason for the origin of arts and sciences as well. Karma is the cause for the cyclical chain of creation of generations of sons, daughters, grandchildren etc or the wheel of samsara. Karma is the cause for creation of new genius in the world of akshara or arts and sciences as well. The worlds which have an end (kshara) and the bodies which have an end, due to this swabhava merge and disappear in the aksharabrahman again and again. The adhidaiva of this sargakriya or function of creation is called purusha. I or Aham is adhiyagna. This great sacrifice of life is what we call the I. Arjuna is here called the greatest among those who took the body. The I within that body also is I, Krishna says. You, and your I and the yagna or great sacrificial life of yours is I myself. The yagna and the one who performs the yagna are I. I am Brahman. Aham is Brahman. There is nothing but I or Brahman.

*Sl 5 Anthakaale cha maameva smaranmukthwaa kalevaram  
Ya:prayaathi sa madbhaavam yaathi naastyathra samsaya:*

The one who remembers me in his last breath and get liberation from this body, attain my own bhaava. There is no doubt about it.

*Sl 6 Yam yam vaapi smaranbhaavam tyajatyante kalevaram  
Tham thamevaithi kountheya sadaa thadbhaavabhaavitha:*

The one who attains the bhaava of One, and always remembers it, and sacrifices the body remembering it, attain its bhaava only. It is the natural law only. What we meditate upon we gain it and become merged with it. One who meditates that I am Athman, and am the form of energy (Chidroopa) becomes that. The one who meditates on I as only a body which has a beginning and an end can become only that. The one who does Brahmadhyana is Brahman. Therefore the one who experience Aham Brahmasmi and meditates on Brahman is Brahman itself. Thus he attains Brahmapada, the ultimate.

*Sl 7 Thasmaathsarveshu kaaleshu maamanusmara yudhya cha  
Mayyarpithamanobudhirmaamevaishyasyasamsaya:*

Therefore in all times, dedicating mind in me, and intellect in me, remembering me, do the battle, without any doubts.

Here it is about the battle that has to be done in all times, past, present and future, is mentioned. Not of the Kurukshethra war which is limited in timespace. It is the battle of life, not a particular war between two parties. Dedicating all functions and its effects in God, and with fixity in Brahman, remembering that everything is Brahman/Vaasudeva doing duties of life without doubts and with perfect calm and efficiency for the sake of dharma is mentioned.

Sl 8. *Abhyaasayogayukthena chethasaa naanyagaaminaa*  
*Paramam purusham divyam yaathi paarthaanuchinthayan*

The chitha which is welltrained and fixed in me, and without changing its position from me to another, remember the divine purusha alone always and attain that ultimate state .

The concentration and meditation of yoga is praised in all these slokas. The concentration in a particular thing is essential for attainment of that . It is essential for efficiency of functions. The one who has concentration in Brahman alone can become a Brahmana.

Sl 9 *Kavim puraananamanusaasithaaram*  
*Anoraneeyaamsamanusmaredhya:*  
*Sarvasya dhaathaaramachintyaroopam*  
*Aadityavarnam thamasa: parasthaath*

Remember that one with colour of Aditya, who is Kavi(poet), ancient(puraana), Teacher (Anusaasithaara or Guru) and who is subtler than an atom(anoraneeyaan- subtler than an atom or a paramaanu) and the creator of everything, and one with a form which is unthinkable, and who is beyond the darkness(thamas).

One who meditates on one, becomes that. Now what one should meditate upon is said. Kavi is the sarvagna or rishi with a vision . He expresses his visionary thoughts with sweet akshara and reveals the thoughts as beauty and auspiciousness. The gnanai meditates on Aksharabrahman. Therefore he becomes a Kavi. Akshara has no destruction and is eternal. The one who meditates on Akshara is also an Akshara. Therefore is the most ancient or puraana. It was there before the origin of the universe which has an end. Even after dissolution of universes it remains as such forever being akshara. It is beyond origin and destruction and is the most ancient phenomenon. Yet it is new forever for each new generation of human beings . It is the prathibha which is ever new and ever energetic even though the most ancient. It is the greatest teacher or Guru which teaches all beings in past, present and future. He controls all, the intellect, ahankara, mind, body with senses etc . Just like that great World teacher or cosmic purusha, the yogin who has controlled the senses, mind, ego, intellect and has become one with the Brahman is a Guru who teaches this method to the successive generation of disciples. The Brahman has no gross body. Therefore it is beyond our thoughts and cognition and is subtlest of subtle. The one who meditates on Brahman has no consciousness of his gross body and its senses and its needs. By this identification with Athman/Brahman he has become weightless and subtle and enters all the beings as their Athman and understands all. By this sarvagatha(entering all) and sarvavyapi(spreading in all) nature he/she visualizes own I in everything . This vision is what makes him one with Brahman. This darsana or vision is described as the colour of Sun or energy of sun . In the 7<sup>th</sup> chapter 7<sup>th</sup> sloka commentary the sloka of Swethaswethara Upanishad was quoted as Adityavarnam thamasa: parasthaadh. The same description is seen in Geetha . This is explained in Aksharabrahmayoga and in Gnanavignana yoga. Vignana is the own experience or swanubhoothy. The experience of the upasaka of Aksharabrahman, the importance of the ultimate pada of this Adityavarna as paramapada is immeasurable. Rgveda(Khila sooktha) says:

*Adityavarne thapasas adhijatho*  
*Vanaspathisthava vriksho atha bilwa:*

*Thasya phalaani thapasaanudanthu*

*Maayaantharaayasha bahyaa alakshmi:*

In Kerala the Aswalaayana saakha was very strong ,because of the seafaring activity of Aswala or the winds called the horses or Aswins. The great astronomers like Vadassery Parameswara of later ages were belonging to this ancient Aswalayana gothra.

Aswalayana accepts Khilasoothra entirely. Therefore the Adityavarna ,which is mentioned in Khilasookhtha, Swethaswethara Upanishad and the Geetha is very familiar for the Kerala seafaring gothra of ancients .The enlightened and bright ray of nature of sound and light ,as energy being called a s feminine (sakthy)and masculine alike is noteworthy. The heat of that neuter energy is called the thapas. From that heat of thapas is originated the rains and winds and from it the plant life (oushadi, vanaspathi) with biodiversity in the tropical Kerala .These became the life of animals including humans. The effects of the life and the karma for getting them originated and then the sharing and the social village and urban life. The cycle of human life thus became perpetuated. To remove the effects of the cyclical karma, one has to do tapas. With nothing else one can remove the functions which started as a result of tapas. The Alakshmy of Maaya which is internal and external has to be removed by thapas. The second chapter 6<sup>th</sup> Manthra of Sreesooktha is the “Adityavarne” mentioned above. Whatever obstacles arise internally and externally has to be removed so that Lakshmy or prosperity comes to the people and the country by the heat (tapas), rain and cyclical fertility of biodiversity.

When Arjuna had a vision of Viswaroopa, he saw the divine form as a 1000 suns had arisen. The vision of Gayathri for upasaka of Gayathri is comparable to this vision. The rishi of Gayathri is Viswamithra, who attained Jyothishmathy by thapa. (Hridyapatha commentary of Horabhashya by Ramavarrier Kaikkulangara on 11<sup>th</sup> chapter of Brihadsounakahora). Without thapas no one can gain anything and nothing is created also without thapas.

Sl 10. *Prayaanakaale manasaachalena*

*Bhakthyaa yuktho yogabalena chaiva*

*Bruvormadhye praanamaaveshya samyak*

*Sa tham param purushamupaithi divyam*

The one who had vision of the Aksharabrahman with colour of Aditya, at his endstage, by fixed devotion and mind ,and with strength of yoga ,enters his prana in the center of his forehead between the eyebrows and attains the ultimate divine purusha. How pleasant is the death of such a person! Just like a sound of a bell ,which merges within itself, or like a light of lamp kept under a pot merges without making a sign or sound so that no one even notices it, the gnani leaves the body peacefully and tranquilly, and Gnaneswar describes this last prayaana of gnaani in poetic terms.

The Anusasitharam in 9<sup>th</sup> sloka denotes theology and Anoraneeyaaam denotes philosophy and Adityavarna denotes aesthetic poetry .The experience of Brahman is the ultimate position one can reach through spirituality, philosophy and aesthetic beauty of arts .This experience is the journey from the darkness of ignorance to the light of knowledge and wisdom. It is pleasant ,peaceful and tranquil journey from samsara to Nirvana or Brahma .Here kavi is not the one who just makes a few lines of lyrics. It means the Rishikavi. The sarvagna, the vagmi (allknowing orator /poet /visionary) and darsaka who by blessing of

Saraswathy has become wise.NatarajaGuru writes:-The word kavi which can merely mean a poet or a man of imagination in the usual sense ,as referring to the Absolute is to be specially noted here.It has within its own range of meaning divinities that are omniscient dwelling in the region of the primordial sun.From the immanent to the transcendent all personalized values can be covered with this expression.

The kavi,the philosopher and the visionary scientist concentrates their thoughts on the middle of their Agna chakra ,in the prefrontal cortical area of brain.As a symbol of this the ancient Indian sages wear a mark on their forehead in the region of Agnachakra.The mark may be different for different sects but all wear a sign in Agnachakra.This sign denotes the creative power in the forebrain and prefrontal cortex due to meditation and concentrated energy which generates creative heat or energy.Both men and women have this sign on their forehead.The sarga or creation is not merely reproduction of races .It denotes the ability to create thoughts,ideas,arts and sciences as well.If we draw an imaginary line from the center of the eyebrows it touches the areas of the brain which are associated with language,pitch,hearing,analysis,memory etc.This was mentioned in the commentary of the 5<sup>th</sup> chapter.The pituitary and pineal also are in the line .The third eye of humanity is in this line.With practice and fixity of purpose yogi gets the vision even in his last breath and he leaves this body with ultimate peace and tranquility and merges with cosmic energy without fear or without effort.

Sl 11. *Yadaksharam vedavido vadanthi*  
*Visanthi yadhyathayo veetharaagaa:*  
*Yadichantho brahmacharyam charanthi*  
*Thathe padam samgrahena pravakshye*

What is called by the knowers of the veda as Akshara ,into which the yogins without likes and dislikes enter peacefully,and desiring which human beings travel in the path of Brahmacharya ,that pada or position I will tell you condensed.The “Thath padasamgrahena” in the last line of this sloka also denotes the explanation of the middle 6 chapters of the Geetha as that of THATH.Katopanishad says:

*Sarve vedaayath padam aanayanthi*  
*Thapaamsi sarvaani cha yad vadanthi*  
*Yadischantho brahmacharyam charanthi*  
*Thathe padam samgrahena braveemi*  
*Om Ithiethath.*

Therefore,the Akshara here said is the Pranava.The knowers of veda,the yogin,the ascetic and the Brahmacharin has their goal in that ultimate pada alone.The one who attains it with knowledge of it,becomes that itself.

Sl 12 *Sarvadwaaraani samyamyam mano hridi nirudhya cha*  
*Moordhnyaardhyaayaathmana:praanamaasthitho yogadhaaranaam*  
Sl 13 *Omityekaaksharam brahma vyaaharanmaamanusmaran*  
*Ya:prayaathi thyajadheham sa yaathi paramaam gathim*

Control all the gateways of your senses.Do nirodha or obstruction of the mind in hridaya (heart)and fix Praana in the moordhaa (head)and do yogadharana. By doing so,uttering



the sacred Om as pranava and remembering me ,leave this body .And reach the paramagathi. (ultimate position ).

The senses get attached to external vishaya and make a row for getting this and that forever.Only by closing such gateways one can obstruct the relation of sense organs to their vishaya.Then only he can control mind in his heart and become a sahridaya or enjoyer of aesthetic beauty of Barhman /Aksharabrahman.In his heart flow the nectar of compassion for all beings.He is unable to exploit others or kill anything for the selfish motives of the senses and its pleasures.By fixing praana in Agna and thus concentrating on Brahma he becomes ever thoughtful and analytical of ones actions and reach the state of Brahman seeing I in all and all in I.Such a thoughtful, compassionate being,ever conscious of I as Brahman,remembers I alone,and uttering Pranava(OM)as Ekakshara merges in I only.He merges in the Nirgunaparabrahman without cyclical repetition of births and deaths .

Sl 14. *Ananyachethaa:sathatham yo mam smarathi nityasa:  
Thasyaaham sulabha:paartha nityayukthasya yougina:*

The one who does not think of any other thing or person and remembers me alone always,is the Nityayogin and for him I am attainable easily.By concentrated thapas the effects are obtained.By Brahmathapas alone one gets Brahmasayujya.Without that thapas how can one get Brahman?

Sl 15. *Maamupetya punarjanma du:khaalayamasaaswatham  
Naapnuvanthi mahaathmaana:samsidhim paramaam gathaa:*

Those who attained me and reached the ultimate gathy does not attain the punarjanma which is abode of sorrows and has beginning and end forever repeating cyclically.For them the sorrows of cyclical deaths and births are over.But when the dharma decrease, because of their compassionate nature they take rebirth by their own will for protection of dharma by their yogic power as sarvagnapurusha .In that avathara,they do not have sorrows of usual samsarins and nor do they have the ignorance of the samsarin.The common human life is never experienced by them .

Sl 16. *Abrahmabhuvanaaloka:punaraavarthinorjuna:  
Maamupetya thu kountheya punarjanma na vidhyathe*

Even for the worlds like that of the Brahma has cyclical ends and origins.But for the one who attained me has no such cyclical repetition of janma.The Brahmabhuvana in this sloka means the satyaloka of the Brahma ,one of the three moorthys.Not that of ultimate Brahman.From 17<sup>th</sup> sloka this will be clear.

Sl 17 *Sahasrayugaparyanthamaharyadbrahmano vidu:  
Raathrim yugasahasraanthaam thehoraathravido janaa:*

Those who know the day and night of the Brahma (astronomers)know that his day is 1000 yuga of huans.And the night also is 1000 yuga.For a Brahma day of 1000 yuga also

there is a night of 1000 yuga. So for a Brahma day and a brahma night there is an end and a beginning. Whatever has a day and night, is a cyclical repetition of what had happened before. Just like day for night and night for day, for every birth a death and for every death a birth is the repetitive law of the universe. This is known even for common man who haven't learnt the science of astronomy. So, what about the astronomers who has known about the timespan of a barhma day and night? They have scientifically proven that even that has a beginning and end and is cyclically repeated.

Sl 18. *Avyakthaadvyakthaya: sarvaa: prabhavanthyaharaagame*  
*Raathryaagame praleeyanthe thathraivaavyakthasamgnake*

From the unmanifested, at the beginning of the dawn, everything become manifested. At the beginning of the night everything again merge in the unmanifested state. Here what is said in Samkhyayoga (2<sup>nd</sup> ch) as Avyakthaadeeni bhoothaani is repeated. During dawn the nature becomes awakened. The thoughts again reappear from its slumber state. From unmanifested state the universes and life reappear in the same way. Like sleep and awakening, death and life, night and day, origin and dissolution cyclically repeat one after another and that is how the concept of a punarjanam or afterbirth was described according to the law of recycling of energy in universe.

Sl 19. *Bhoothagraama: sa evaayam bhoothwaa bhoothwaa praleeyathe*  
*Raathryaagamevasaa: paartha prabhavatyaharaagame*

The bhoothagraama (villages or groups of bhootha or elements) having no control over this state, take birth again and again in each day and merge in death in each night. They cannot control their own life or death. They are not free and are in the bondage of this cyclical prakrithy. This is the bondage to the wheel of samsara. But the gnani is different from this state.

Sl 20. *Parasthasmaasthu bhaavonyovyakthovyakthaathsanaathana:*  
*Ya: sa sarveshu bhootheshu nasyasthu na vinyasyathi*

Avyaktha or unmanifested is different from these and is the ultimate. It does not get destroyed even after destruction of all elements. Thamas is the unmanifested sleep state. There is a state beyond even that darkness of thamas or sleep. That ultimate unmanifested state is here mentioned as the ultimate Adityavarna of energy unmanifest. Even when everything else is destroyed in the pralaya, this unmanifested ultimate truth or energy is existent as eternal amritha state. It has no origin or destruction and is ever present as an ocean of field of energy.

(From the age of 8 I have been seeing a vision of the ocean of energy, which I had described in my spiritual autobiography Paatheyam. I think this vision of energy almost akin to the experience described here).

Sl 21. *Avyakthokshara ityukthasthamaahu: paramaam gathim*  
*Yam praapya na nivarthanthe thadwaama paramam mama*

That unmanifested (which remains even when all other elements are destroyed in pralaya) is the Akshara. It is called the Paramagathy. That (THATH) by attaining which one

does not come again into cyclical deaths, is my ultimate Dhaama or position. That Jyothirdhama is Aksharabrahman. Knowing that, one gets Jyothishmathy. The goal, the saadhaka and the method become one in that advaita experience.

Sl 22 *Purusha:sa para:paartha bhakthyaa labhyasthwananyayaa*  
*Yasyaantha:sthaani bhoothaani sarvamidam thatham*

That paramapurusha is attainable only by ultimate bhakthy or devotion. In that all bhootha /elements reside. It is everything here. By the unselfish devotion based on Athman alone one gets the paramapada of Barhman. Therefore in Gnani, the bhaktha and yogi are merged and there is no difference between them. Isavasyam idam sarvam.

That is slightly changed here to “Yena sarvam idam sarvam” but the meaning has no change. It is all these. And all these are that. In our internal Athman, tis prapancha of 5 elements reside. The wheel of energy (jyothishchakra) and light is worn internally by the gnani and thus he becomes one with the omnipresent omniscient Brahmachaitanya. Cosmic and bioenergy becomes one.

In chapter 7 sloka 19 the third line was Vaasudeva sarvam. Here it is Yena sarvam idam thatham. Vaasudeva is all and That is what you are too. That is the entire explanation of Thath Thwam asi. The first 6 chapters were pertaining to Arjuna as you or (thwam) jeevathman and the next 6 chapters are on Thhath or that, as Parabrahman, Vaasudeva /Naaarayana. Both are one. Everywhere that alone exists. In everything that alone exists. For that untainted onepointed concentrated devotion in Brahman and love to everything is a mandatory requirement.

Sl 23 *Yathra kale thwanaavrithimaavrithim chaiva yogina:*  
*Prayaathaa yaanthi tham kaalam vakshyaami bharatharshabha*

Bharatharshabha, I will now explain the times when the yogin reach the ultimate noncyclical pada and the times when they reach the cyclical path of death and births. These are the two paths through which the bioenergy travels.

Sl 24. *Agirjyothiraha:sukla:shanmaasaa utharaayanam*  
*Thathra prayaathaa gachanthi brahma brahmavido janaa:*

Agni, Jyothish, day, white half of moon, Utharayana with 6 months are the paths through which the knowers of Brahman reach Brahman.

Utharayana starts from January 4<sup>th</sup> (Makara 1) and is associated with seeing of the Makarajyothi and with celebration of Ponkal in southern India. The sun is at that time posited in the asterism of UtharaAsahada. In the sunset time, in the opposite raaasi of Cancer, in that time one can see the rise of the Canopus or the Agastya star and this is a very important period of astronomical observation. This is a time of celebration both for sanyasins and for samsarins of the land. During this period the groups of physicians used to come in groups with the Govasoori teeka (vaccination for small pox) to Bengal and Calcutta. This continued till the end of the 18<sup>th</sup> century as noted by the British doctors who practiced in Calcutta in those times. It was from these religious traveling physicians

that the western medicine came to know of principles of vaccination. Thaiponkal, Markazhi festaival, thai poosa, sivarathri, and Thiruvathira come in the season. This period is special for women of India. There are several festivals associated with this seasons. Men and women enjoy singing and dancing with names of God on their lips. At Utharayana the earth is nearing the sun and thus it is said as the time for attaining surya's world. The attraction of sun over the earth and the heat of sun increases in that 6 months. Sun is athman and earth is the body. The sun is the seat of energy of earth. By the heat of sun the earth is vrathasudha and the waters of her go up as clouds to pour in the end as rains. In the white fortnight of the lunar cycle also light energy is more though it is reflected sunlight. The thapas and light of the two celestial bodies close to earth and controlling heat and water cycle of earth so that life cycle continues is here denoted.

*Sl 25 Dhoomo raathristhathaa Krishna: shanmaasaa dakshinaayanam  
Thathra chandramasam jyothiryogi praapya nivarthathe*

Dhooma(smoke), night, dark half of the fortnight, six months starting from the Dakshinayana are the lights of the lunar sphere. The yogi who passes through this path comes back.

Dakshinayana starts from the day when Sun is in the tropic of cancer and is in the Punarvasu star cluster. The earth goes away from the sun in this period and in the tropical region it is the time when the south west monsoon is very strong and all the plant and animal life rejoice getting enough food (from rains). The moon is considered as watery and when moon's effect is more on earth the earth gets rain is the concept. (The modern Chandrayan by saying that moon has water has proved this ancient Indian concept). The magnetic field of earth and moon have more exchanges at this period while in Utharayana the magnetic hot field of sun and that of earth has more exchanges. Sun is a hot self-glowing fiery object, while moon is a reflected light and is cold and watery and these effects happen on earth with these two ayana. Since the moon is a satellite of earth and its magnetic sphere is within the attraction of earth, whatever goes to moon comes back cyclically to earth. Both the rains and the souls that go up therefore come back is the concept and this is due to the attraction of earth exerted on the moon's magnetic sphere. The Cancer is a sign of moon in Indian astronomy and the shamana has their Paryushan parva in that month. It starts from month of Bhadra and extends to month of Aswina. It was during this period that Vaamana took birth and Kerala has its special festival of Vaamanajayanthi in this period. Sreedevi, Vamana and Durga are worshipped in this period. In Tamil sangham period it is the time of Paripaadal which is the devotees singing the praises of the God. The Jain sanyasins also have Paripathi, which is the *Chaitya paripaadi* (like padipaadal). This is one of the 5 dharmas of a sanyasin. The other four being Ahimsa, sadharmikabhakthy, kshamapana and upavaasa. In the beginning of the year one has to read the scriptures, take an oath for sama and dama, and do prathikrama and all these are common rites for all people of India, to all religious sects showing the unity among the sects regarding the basic seasonal knowledge and concept of time and its worship. These five dharma are for removing all the sins committed knowingly or unknowingly in the past. Brahman is beyond timespace. Then how can one decide attainment of Brahman based on time and space. One of the methods is by determining the position of earth and its nearness and farness from sun, and the attraction of earth and

its field on the lunar sphere. This is purely astronomical calculation and knowledge. The second is based entirely on ahimsa. The knowledge of sarvam vaasudevam is essential for this. Everything is God/Brahman. Hurting anything is himsa. In rainy season the fertilization and growth of several plant and animal species begins and a person who walks or does routine karma destroy them unknowingly. Therefore the rainy season was spent in their homes/temples (by householders/sanyasins) reading scriptures and praying so that himsa is not done. Whether you read Ramayana, Bhagavatha, Kalpasoothra, or Dhammapada is your decision. There is democracy in that. But each and everyone knew that the time for generation of new life and for biodiversity has come, and one should not disturb that fertility rite of the earth. Therefore the ecology and biodiversity were preserved. This rite of remaining attemples/chaitya/homes and singing and reading glories of God is called Chaturmasya. In South India the beginning of the rainy season denotes the time for Chaturmasya. At that time the Northernmost parts of India have no rains and the southern monks move en masse to northern India and go for temple worship there moving from one sacred place to another. The one who travels or does journey in Dakshinayana, has to do himsa, and therefore has to be reborn to reap its fruits. And when the seeds of rain fall, the athman of departed souls come back to earth to take new forms is a concept based on both earth's attraction and on the reaction to every action. Vyasa knew both these concepts as depicted in the Geetha. In 24<sup>th</sup> sloka Devayana was mentioned and in 25<sup>th</sup> the Pithruyana is mentioned. The effect of devayagna and pithruyagna among the five mahaayagna are obtained by the devayana and pithruyana. One denotes Suklayajurvedins and the other denotes Krishnayajurvedins.

*Sl 26 Suklakrishne gathi hyethe jagatha:saaswathe mathe  
Ekathaa yaatyanaavrithimanyayaavarthathe puna:*

There are two eternal paths or ways in the world and they are sukla and Krishna (white and dark). One has no cyclical repletion and the other has. There is a nirayana and a saayana wheel of energy. The Nirayana or inertia is leading to energy of the sun. The saayana or moving wheel changes every moment and is related to earth and moon. One is mandala of sun and the other is mandala of moon for the earth. Suryamandala has no limitations and is a Naakshathrathejas (energy without a special home or kshethra) whereas moon's mandala has limitations and is limited by the kshethra or house of the earth and its magnetic attraction. Therefore here, sun is equated to unlimited Brahman and moon to limited jeevathman. One is the reflected mirror image of the other. The jeevathman is the reflection of the Brahman. It is a saguna form of God while sun represents a nirguna form of God whereas earth is concerned. Earth cannot control sun but is controlled by it. But earth can control moon by her attraction. One is within her control and the other is not. The souls that reach the solar path therefore are not attracted by earth again. The souls that reach the lunar path come back to earth as rain comes back from the mandala of clouds. The dark colour of the clouds (water vapour condensed) gives rain and therefore this is the dark or Krishna mandala and gives biological life to earth as food and fertility. The darkness of the krishnamandala is the life-giving rains which perpetuate life, biodiversity and samsara on earth through Pithruyaana /Chandrayaana. To lead beyond it to the spacetime of light of sun, one has to follow the solar path.

Sl 27 *Naithe sruthi partha jaananyogi muhyathi kaschana*  
*Thasmaathsarveshu kaaleshu yogayuktho bhavaarjuna*

The yogi who has understood both these pathways is not attracted by them and is not desirous of them. He is having no illusions. Therefore, be a yogin at all times.

Sl 28 *Vedeshu yajnesu thapa:su chaiva*  
*Daaneshu yathpunyaphalam pradishtam*  
*Atyethi thathsarvamidam veditwaa*  
*Yogi param sthaanamupaithi chaadyam*

All the sacred effects of veda, yagna, tapas, and dhaana are crossed by the yogi who knows this. He attains that place which is the first of all, and which is the ultimate. No sidhi will ever make him discard his fixity of purpose of attaining that ultimate pada. Whether he is wealthy, famous, or knower of poesy, philosophy or science or art, the yogi does not become proud of his sidhi. He is ever humble, without pride in such vibhoothy, and always knowing both the sukla and Krishna paths. He very well knows that by singing a few songs or by writing a few poems or by getting a few awards for scholarship etc, there is nothing to feel proud of. His path is the energy fields where the oceans of light waves come and go and yet the perfect calm and tranquility prevails. His goal is only that Adityavarna, that Aksharabrahman alone. He has crossed his names, forms, timespace, powers and positions and wealth and other sidhi, and effects of sins and good deeds and all dualities and has reached a transcendental plane where the sensory experiences of the mundane world are not important. The paramapada or ultimate place of the Adipurusha is the only aim of him.

When the day ends and twilight spreads  
In the internal attic of my mind  
Anaadipurusha, you entered  
Let me dedicate this Thrimadhura,  
The three sweets of  
Mind, word and deed  
As food for you. (Nalapat Balamani Amma)

Is the only prayer that such a yogin has. The life is dedicated for that purpose alone. For nothing else!

## **Chapter 9 Rajavidyarajayogam**

*Raajavidyaa Raajaguhyam*  
*Pavithram Idam Uthamam*

Says Krishna in this chapter. The 9<sup>th</sup> chapter is in the middle of the Geetha with 18 chapters. It is the pendant or Syamanthaka jewel of the garland of Geetha. This beautiful and sweet jewel is Pratyakshaaavagama or directly perceived and experienced by a yogin. Gnaanadeva went into his final Samadhi, chanting this chapter. In karmayoga, the effect or fruits of karma is dedicated with perfect bhakthibhaavana in God. When karma, bhakthi and gnaana are integrated, one attains Raajayoga.

Every compassionate yogin is a rajayogin and every loving dedicated mother learns the lessons of rajayoga through selfless dedication to the child as Yesodha did. Latha Mangeshkar had chanted this chapter as a prelude to Bhakthiyoga. The 11<sup>th</sup>, 14<sup>th</sup>, 22<sup>nd</sup>, 23<sup>rd</sup>, 26<sup>th</sup>, 29<sup>th</sup>, 30<sup>th</sup>, 31<sup>st</sup>, 33<sup>rd</sup>, and 34<sup>th</sup> slokas of this chapter give importance to Bhakthiyoga. I have a special attachment to this chapter. With my small lamp of life, I worship Vivaswan who gives light to entire universe. By dedicating a small spoonful of life experiences as Arkhya, I fill that ocean of knowledge, just like a squirrel helping the Lord Rama to build a sethu to cross samsara. By that dedication, I become a gnani and a karmayogi. By that love I become the loved one of Bhagavan. The garland of the thulasi made of these words is for him, forever. This is my karma integrated with bhakthy and gnaana.

Sl 1 *Sreebhagavaanuvaacha*

*Idam thu the guhyathamam pravakshyaamyanaasooyathe*

*Gnaanam vignaanasahitham yajnaathwaa mokshyasesubhaath*

Bhagavan said: You being a person without envy, I am revealing this science which is the secret of all secrets, with the greatest of the experiences. I will tell you this with gnana and vignana and knowing this you will be liberated from all that is inauspicious.

Swami Vivekananda once said each child of India is born, whether male or female, for the protection of the treasurehouse of dharma. *Sarvabhoothasya dharmakosasya gupthaye*. That dharma is for all beings. Something which is guptha or secret /hidden is to be protected and handed over to posterity by revelation or by revealing the hidden. The key to that treasury of knowledge is approachable both to a householder as well as a sanyasin, is the message Geetha gives. Because that treasure is no one's monopoly. It is the treasure of dharma which is rightfully inherited by all beings from Lord. The dharma was known as Aram in south Indian languages. The people who protect aram or dharma is called the serpents /naaga tribes in south India. This treasure house of the Naaga/Phaneesa/Phoenicians was zealously protected by the southern Naaga vansa. Krishna is now revealing that pragnaaparamitha of the Naaga to Arjuna his friend and disciple. Being a person without envy, Arjuna has proven his qualification to receive that great knowledge.

Sl 2 *Raajavidyaa raajaguhyam pavithramidamuthamam*

*Pratyakshaavagamam dharmyam susukham karthrumavyayam*

This is Rajavidya. This is secret of the kings and emperors. This is the best and the most sacred. Everyone should follow this path of dharma. It is easy to do this and it gives bliss unparalleled. It is endless and beyond death.

This rare secret which is the emperor of all the secret knowledges and esoteric vidya, is easily done by all beings and is the seat of bliss for all. This path of dharma was later advised by Budha to his disciples too. Being a knowledge which is experienced by oneself, it is direct perception for those who try to achieve it. Being avyaya or deathless it is the path of eternal Sanathana dharma. This secret which is the common right of all beings is achieved only if one has sraddha or concentration as said in the next sloka.

Sl 3 *Asradhadhaanaa: purushaa dharmasyaasya paramthapa*

*Apraapya maam nivarthanthe mrityusamsaaravartmani*

Those who have no sraddha in this path of dharma, do not attain me, and go back to the path of death and birth again. They end up again in samsara.

In the last chapter it was said how the pithruyaana leads to cyclical deaths and births. The reason for the fall is said here as the asradha or lack of concentration in the dharma. With concentration, dedication and faith in what one is doing, one has to do karma and dharma. Then one reaches the goal. The fruits of karma/dharma if dedicated to God, one attains Godliness or Iswarathwa. Only then the ultimate paramapada which lacks cyclical repetition of births and deaths happen. This journey of dharmapatha, which is proclaimed by the Geetha, was resuscitated by Gouthamabudha later on in history. This is the Bhagavathadharma and was also followed by Rishabha the first Theerthankara and his sons. This means there is only one sanathanadharma in entire Bharatha /India and the names allotted to them as Hindu/Jain/Budhist are only the timespace limitations made by the historians/followers of respective sects etc.

*Sl 4 Mayaa thathamidam sarvam jagadavyakthamoorthinaa  
Matsthaani sarvabhoothaani na chaaham theshuavasthitha:*

My form is unmanifested. The entire universe is filled by that form of mine. All the beings reside within me and I do not reside in them.

Which is correct? Does the Athman reside in body or the body reside in the Athman? Here Krishna says all the bodies/beings/universes reside in me as Brahman/Athman. Brahman being beyond all bodies is not residing in them alone. The air is filling the pot is not the correct expression. The pot resides in the air/space(spaceoccupying/timeoccupying limited being). The “Kham” which is the energy unmanifested in timespace does not reside in the celestial stars, galaxies etc, but the celestial galaxies, stars etc reside in it and it is beyond all such manifested forms. It is not correct to say, that there is God’s light or enlightenment in me. But, I reside in the light of God, in the light of enlightenment. My being as a particle of energy (chidkana) is within that great ocean of energy of light and sound waves. I am a drop in that ocean. Therefore I feel that it is within me too. Therefore I intellectually guess that it must be in all particles/all beings around me too and I am not the only one with that energy of God. Thus from the ego of oneself one reaches the cosmic self of Brahma. The Guru in Krishna is slowly leading Arjuna so that he gets that direct perception of experience of Brahman as Viswaroopa (11<sup>th</sup> chapter).

*Sl 5. Na cha mathsthaani bhoothaani pasya me yogamaiswaram  
Bhoothabrinna cha bhoothastho mamaathmaa bhoothabhaavana:*

See my Yoga divine. I rule all bhootha. I am in all bhootha. But the bhootha are not in my place/position(sthaana). My Athman does bhaavana (imagination/creation) of all bhootha.

I create and imagine everybhootha and is in each one of them yet they are not able to reach my position. Each drop is part of an ocean and yet a drop does not make an ocean. Each bhootha is part of God but not God. All are created, ruled and pervaded by my Athman. Yet I am beyond all of them. The poet’s Athman is in every word /poem he/she creates yet the poet is beyond that poem. The creation, the poem or the music is part of the creator, but the creator is beyond them and is not entirely represented in them alone. In



this way one has to understand God.This universe made of five elements is created and is part of the creator but the creator is beyond these universes .When one reads the Mahabharatha and the Bhagavad Geetha as part of it,as the creation of the great poet Vyasa one has to view it like this.One has to understand the yogavaibhava of the great Vyasa from the creation.One has to cognize the yogavaibhava of Krishna from his own words as depicted by Vyasa,the sage ,the creator of this epic.

*Sl 6 Na cha mathsthaani bhoothaani pasya me yogamaishwaram  
Bhoothabrinna cha bhoothastho mamaathmaa bhoothabhaavana:*

Air or vaayu which travels everywhere is eternally in the aakaasa or space as Mahaaan (great).Similarly all the bhootha reside within me.The beings are moving and have change .The timespace in which they reside and move is changeless and eternal.The universe moves but the enrgy ultimate in which universes move and resides forever is movementless inertia or Nirayana state.The saayana or moving universes and the cyclical time and births and deaths are residing within that eternal changeless dharma state .The movement,the change is for us to understand the real changeless eternal state of dharma. Both movement and inertia are simultaneously felt and experienced in Brahman and prakrithi.This simultaneity is what makes one understand the principles or laws of our existence.

*Sl 7 Sarvabhoothaani kountheya prakrithim yaanthi maamikaam  
Kalpakshaye punasthaani kalpaadou visrujaamyaham*

All bhootha merge in my prakrithy.When the kalpa (timespan)ends and a new kalpa starts ,I bring them out(creates)again.

*Sl 8. Prakrithim swaamavashtabhya visrujaami puna:puna:  
Bhoothagraamamimam krithsnamavasam prakrithervasaath*

Those groups of beings which are weakened by attraction to prakrithy,depending on that prakrithy,I bring out again and again in cyclical births and deaths. It is due to the prakrithy of the bhootha that they enter the cyclical births and deaths.They do that.Sankara has said that cretion or srishty is the swabhava or nature of someone who is perfect (poornam).Therefore ,Brahman being poornam (perfect eternally)has creativity as its swabhava.The creation is due to swabhava and Brahman has no desire in creation .

*Sl 9 Prakrithim swaamavashtabhya visrujaami puna:puna:  
Bhoothagraamamimam krithsnamavasam prakrithervasaath*

I am not bound by that karma and is not desirous of it and being udaaseena (unattached) to karma I am always liberated(free).

Krishna here shows his own model for us to follow.He bein the creator of all karma and of all beings ,is not interested in those karma or in the fruits of those karma and does karma as if a sanyasin.Since he has no interest or desire in the fruits of karma,the

creation does not become a bondage to him. Suppose a father or mother desirous of wealth brings up a child and educates him and the whole process was based on desire of what the child will give them as an adult earning member of the family. There is another parent who gives good education and development to the child not for any wealth or help that the child might give in future, but for the sake of love of the child, and as the dharma or duty and does that with dedication and perfection desirous of nothing in return. The first parent is bound by his karma and the second parent is not. So it is not karma itself but the desire or lack of desire for its fruits which makes bondage or liberation as the case may be. If one poet writes for money and fame and other material purposes and another for just the enjoyment of the creative urge, the same bondage and liberation is applicable to them respectively. The desire and greed is on one side and the lack of desire and dedication and love is on the other side. The bondage comes from desire, liberation from lack of desire and dedication to purpose. In this way one has to understand Krishna's position and his model.

Sl 10. *Mayaadhyakshena prakrithi:sooyathe sacharaacharam*

*Hethunaanena kountheya jagadviparivarthathe*

In fact I preside over and it is my prakrithy (nature) which delivers or creates the moving and nonmoving universes. It is the cause of the changes in the universe. Purusha has only a presiding function. It is prakrithy which actually creates. The paramapada has both the feminine and masculine functions of presidentship and actual creation in it. Thus it is a half purusha, half prakrithy or Ardhanareeswara state. The delivery or creation is by its own prakrithy or swabhava. And it is witness to its own swabhava and its own creation from that swabhava simultaneously. By this the universe and its samsara happen continuously and without a stop forever.

Sl 11 *Avajaananthi maam moodaa maanushim thanumaasritham*

*Param bhaavamajaanantho mama bhoothamaheswaram*

The ignorant (mooda mind) think that I am this human body which is dependent on prakrithy. They do not cognize my ultimate bhaava or nature which is called Bhoothamaheswara (Lord of all the elements).

Because of this ignorance people think I am the body (human as well as cosmic) and forget my real eternal omnipresent omniscient nature as Athman/Brahman. All forms, human as well as nonhuman, living and nonliving are included in the Bhoothamaheswarabhava. Everything is a particle of the Brahma energy ocean. I am that great Mahas which is the residence of all elements and has no difference of sex or caste or class or morphological differences. I am beyond all these dualities and multiplicities. That bhoothamaheswarabhava is attained and known only by a few people with real intelligence. Others worship me as saguna Iswara or as an avathara only. The saguneswara and Avathara is also me but I am beyond them also, being everything, being the bhoothamaheswara. To be bound by the dualities of the body and its dialectics is foolishness. It is ignorance and by that one is limiting the unlimited One. The unlimited Brahman/Athman is known only by the concentrated (ekagra) mind and not by the mooda (ignorant) mind as Pathanjalyoga says clearly and Krishna says the same thing here.

This sloka was the key sloka in my novelette Kaalindi (written in late seventies and published in the late 90 s).

Sl 12 *Moghaasaa moghakarmaano moghagnaanaa vichethasa:  
Raakshaseemaasureem chaiva prakrithim mohinim srithaa:  
sl13 Mahaathmaanasthu maam paartha daiveem prakrithimaasrithaa:  
Bhajanthyanyamanaso gnaathwaa bhoothaadamavyayam*

Those who have desires ,karma and knowledge which are in vain are without chethas (without enlightened intellect)and they depend upon the prakrithy which is called Rakshasi, Aasuri or Mohini.The great souls alone depend upon my Daivi prakrithy and know me as the cause of all bhootha and as eternal and worships me as such so that they attain me.Their worship is ananyamanasa or without any other thought (except me). Aasuri prakrithy is that nature which desire for sensory pleasures and do karma for attaining them .This Asuri is of two types .One is Rakshasi and the other is Mohini. Rakshasi thinks that she is doing these karma for protection while Mohini makes one bind to moha or desire for the fruits of action and for action .Even though an asuri prakrithy person has knowledge that knowledge is of no use to him/her due to the desires.The knowledge is in vain due to desire for the sensual pleasures and luxuries which bind the mind in cyclical vicious circles of sorrows.On the other hand,the one who gets daivi prakrithy is worshipping without any second thought,without a desire for fruits of action ,and gets the fruits of action ,eventhough not desirous of it.It is the one who does not desire anything ,who gets everything.The ability to think or meditate without a second thought ,is the dhyana or meditation and that is possible only for a sathwika prakrithy .

*Thathraanuaham Krishnakathaa pragaayathaam  
Anugrahena srnavam manohara:  
Thaa:sradhayaame anupadam visrunjatha:  
Priyasravyangha mamaabhavadruchi:*

If one gets desire in that dedication ,he/she is saved from all bondages.

Sl 14 *Sathatham keerthayantho maam yathanthascha dridavratha:  
Namasyanthascha maam bhakthyaa nityayukthaa upaasathe*

Those who always sing my praises,with fixity of purpose and vratha ,doing prostration with bhakthy ,and doing upaasana on me become nityayuktha or eternal yogins. Thus a great yogin is a great bhaktha and a great gnaani as well.

Sl 15 *Gnaanayajnena chaapyanye yajantho maamupaasathe  
Ekathwena prithakthwena bahudhaa viswathomukham*

Some do upasana with gnaanayagna.They do upasana with ekathwa(oneness/Advaita)as well as prithakthwa(manyness/Dwaita).They worship me in different ways as the Viswathomukha (face of the universe). Both the advaita and dwaita type of upasana are done by the learned people and all these methods are different methods of worship of the

One God and hence not condemned by Krishna .All methods of worship reach him and therefore there is no difference whether one does saguna or nirguna upasana ,whether one worships the different forms and names or the subtle or gross forms of universe etc.All reach God .Because ,God is both yagna as well as time and the one who does the yagna.

Sl 16. *Aham krathuraham yajna:swadhaahamamoushadham  
Manthrohamahamevaajyamahamagniraham hutham*

I am krathu and Yagna.I am swadha,and Oushada.I am manthra and Ajya.I am Agni as well as the hutham.

All the vedic karma (injunctions of sruthy like Jyothishtoma)and rites,and all the yagna said by the smrithy(from upasana to Isaanabali)and the panchamahayagna are God itself. Swadha is the ghee used in the ancestral rite(Pithrusradha).The ghee in ancestral rites and the medicines in the science of Ayurveda /Medicine is equated with God here.The food and medicines ,the herbs and chemicals which heals the body ,mind and intellect ,which develops body ,mind and intellect all are God only since God is everything as said before. The manthra which has healing powers is also God.Ajya is charu and purodasa used by the Ajyapa in sacrifices.The agni in which they are deposited also is God.Thus God is the face of everything in the universe .Whatever the different types of worshippers do and whichever form they worship belong to his viswaroopa only.The effects of such methods of worship and the worshippers themselves are also God ,since God is everything , everywhere.So what difference or duality can there be in God?

Sl 17 *Pithaahamasya jagatho maathaa dhaathaa pithaamaha:  
Vedhyam pavithramomkaaram riksaaama yajureva cha*

I am the father,mother,grandparent ,creator and ruler of the universe.I am the vishaya or subject to be known.I am the sacred Pranava ,Om.I am Rk,yajus and Saama.Therefore whoever worships and learns them are worshipping me and becoming one with me.

Sl 18 *Gathirbharthaa prabhu:saakshi nivaasa:saranam suhrid  
Prabhava:pralaya:sthaanam nidhaanam beejamavyayam*

I am the gathi(movement),ruler ,Lord and witness ,and dwelling and abode as well as the basis and friend .I am the prabhava(origin),pralaya(deluge)and the sthana(position).I am the end/goal ,the seed and the endless eternity.

I am the goal and abode to which all the beings move speedily or slowly according to their karma and prakrithy.I am the only abode and basis for all all beings.I am the only friend of all beings and they come from me,live in me,move in me and merge in me alone. I am the eternal changeless seed and the Nidhana (goal)or seat of all.From me ,the tree of this samsara and this universe sprout again and again after each deluge .Thus I am everything ,and everything is in me.

Sl 19. *Thapaamyahamamaham varsha nigrugnaamyuthsrijaami cha  
Amritham chaiva mrithyuscha sadasachaahamarjuna*

Arjuna,I am the one who does thapas(heat).And I am the varsha(rain/yearly rain).I kill and recreate the varsha repeatedly .I am Amritha as well as Mritue.I am Sath as well as asath.

Both heat and rain,eternity and death,good and bad are God only.In heat and rain God is similar to sun which gives heat and takes water to give cyclical rain to earth so that eternal amrithathwa or sustenance of fod and races and biodiversity prevails.But it is the cyclical time itself which destroys all and hence both eternity and death are God's play .The year or varsha is the samvatsara which come cyclically so that humans become conscious of seasons and its effects on earth .The functioning of the wheel of time and seasons ,of the wheel of eternal cyclical repetition of yuga and kalpa and of birth and death of multitudes of races and their disappearance from earth is the phenomenon which is described here.The time and timelessness of eternity is that of God .The sath or truth and asath or untruth(Maaya)or relative truth is also God .The play,the creation,the one who plays and the one who experience and cognize the play is all One only.From 16<sup>th</sup> sloka(Aham Krathu onwards)to the end of 19<sup>th</sup> sloka the Brahmaswaroopa of Krishna as Bhothamaheswara is shown/described so that Arjuna gets an introduction to the Viswaroopadarsana of the next chapter.

*Sl 20. Thrividhyaa maam somapaa:poothapaapaa  
Yajnairishtuua swargathim praarthayanthe  
The punyamaasaadhya surendralokam  
Asnanthi divyaandivi devabhogaan*

The three vedins (thrivedin who know thrayeevidya)and the drinkers of the soma ,removing their sins by yagna ,with love in me,pray for dwelling in heaven.They desire the sinless world of devas and attain it and enjoy the luxuries of devabhoga.

The place of these people are below that of Brahmagna ,but is above that of the common people.Whatever is desired is attained by the people ,by the blessing of the presiding deity Brahman only.

*Sl 21 The tham bhukthwaa swargalokam visaalam  
Ksheene punye martyalokam visanthi  
Evam thrayeedharmamanuprapannaa  
Gathaagatham kaamakaamaa labhanthe*

After enjoying the wide swagaloka for sometime,when their karmas and their effects are ended,they come again to the world of humans.Thus those who obey the thrayeedharma and desire the desires,go on doing gathaagatha(going and coming or traveling ).The travel in pithruyaana is here again described.Waht is said as Thraividya in 20<sup>th</sup> sloka is the thrayeedharma in 21<sup>st</sup> sloka .These two slokas are in a different vritha or chandas from the remaining slokas in the chapter and it is to show the bliss of the cyclical births and deaths of the swargakaamin ancestors in their samsara cycles.About this NatarajaGuru writes:-“There is exaltation and joy implied.The lower dharma(right behaviour)of the veda is not discarded in favour of the higher dharma of the Upanishads or the latter considered at the expese of the former.Both are accepted in the in the spirit of the same songwhich knows no duality anywhere ...Thatis why we find the sublime meter present

together with the touch of sarcasm fitted into the song. The poetic result is similar to that found in Dante and Milton and one forgets the doctrine in the sheer musical delight of the sublime song”.

Sl 22 *Ananyaaschinthayantho mam ye janaa:paryupaasathe*  
*Theshaam nityaabhiyukthaanaaam yogakshemam vahaamyaham*

Whichever people do upaasana on me without any other thought, are the eternal yogins and I carry their yogakshema for them. About this Sankara's commentary says:  
*Yoga: aprapthasya praapanam, kshema: thathrakshanam.* Yoga is achieving that which was not achieved so far. And kshema is the protection of that which is achieved. The yogin who meditates with one-pointed devotion of God, without any other thought achieves Brahmapada and that yoga is carried to them by Bhagavan himself, who enters their hearts and resides there permanently. Thus both giving the yoga and protecting it forever happens simultaneously through concentrated meditation and Bhagavan's blessing.

Sl 23 *Yepyannyadevathaa bhakthaa yajanthe sradhayaanwithaa:*  
*Thepi maameva kountheya yajantyavidhipoorvakam*

Whichever Bhakthaas (devotees) with concentration do meditate on other forms (other than Vishnu) as per rules or without rules also get the fruits of their yagna, because they too are doing yagna on me. Whichever is there is Bhagavan only. Therefore, even those people who do meditate on different forms are getting the effects of such worship through God only. It is said:

*Akaasaath pathitham thoyam*  
*Yathaa gachathi saagaram*  
*Sarvadeva namaskaara:*  
*Kesavam prathi gachathi*

Just like all the waters fallen from heavens as rain, reaches the ocean only, all the namaskara done to all other deva (divine forms) reach Kesava only.

Sl 24 *Aham hi sarvayajnaanaam bhokthaa cha prabhureva cha*  
*Na thu maamabhijaananthi thathwenaathaschyavanthi the*

Because, I am the bhoktha (enjoyer) and Lord of all yagna. But they do not know me as that thathwa (principle). It is because of this lack of knowledge of my principle that they have fallen from my paramapada. The Brahman or paramapada is unknown to the ignorant and they think that there are different Gods. Because of that ignorance they meditate on lesser forms and do different types of upasana and become controlled by dualities of such religious rites. They do not know my real Bhoothamaheswara state and the fact that whatever they meditate upon is Me only. The fall from position happens due to this ignorance.

Sl 25 *Yaanthi devavrathaa devaanpithrunyaanthi pithruvrathaa:*  
*Bhoothaani yaanthi bhootheyaa yanthi madhyaajinopi maam*

The devavratha(those with vratha in deva or divine)achive the divine or deva state.Those who meditate on Pithru reach the pithru(ancestral)state.Those who meditate on bhootha (elements)attain that state only.Those who meditate on me,rreach me.What one meditates upon,that state alone is achieved.Yad dhyayathe thad bhavathi.The people who meditate on the fields or mandala of senses attain the pleasures of the senses.The people who meditate on the ancestral lives,history ,culture etc get that.Those who meditate on the elements ,and their atoms,subatomic particles etc attain only the physical worlds .Those who meditate n Brahman attain Brahman.All these are the yoga ,which I alone carry to the respective person who meditates and by their concentrated efforts that knowledge is achieved and retained in them by my blessing alone.Therefore ,know that whatever subject or form of God is meditated upon with sradha and dhyana,is achieved by my blessings only,whether one knows it or not.

*Sl 26 Pathram pushpam phalam thoyam yo me bhakthyaa prayaschathi  
Thadaham bhaktyupahridamasnaami prayathaathmana:*

Leaves,flowers,fruits,and water is enough to satisgy me.With bhakthy ,whomsoever offers these to me,these offerings given with pure athman and dedication(bhakthy)I receive happily .

It is not the wealth or value in Rupees which is dear to God but the mental state with which it is offered.The costly precious jewellery is not mentioned here but the seasonal leaf,flower,fruits etc which are given with bhakthi.The word bhakthi is used in this sloka twice ,showing the importance of bhakthy in Rajayoga.The life that is dedicated with love and devotion is received with love by by God and the smiling face and the bliss of love is perceived by the bhaktha .Why worry about lack of wealth to offer?Dont you have this pure beautiful flower of life to offer God ?Are there not the thoughts ,purer than diamonds and the deeds brighter than gold and words softer than flowers to dedicate to God?The walking,sitting,doing karma,sleeping ,awakening from slumber,everything is dedicated to Him alone.The heard and seen and felt and thought are his blessings only .This little life itself is my dedication to the one who gave it to me.This journey of life is his blessing.Whatever I learnt,thought,earned,experienced is all his blessings .This life is only a eternal script of God ,for posterity to read and decipher.This life is a stonesscript proclaiming his love for me and for all the universe.This life is a rare opportunity for me to sing your sacred names .This life is the song of that celestial flute only.You are the Lord and creator of this soft beautiful song which flow out of you,and reach you back .Lord of my life's song,Lord of my JeevithaGeetha,what else I have to offer you,except that which was given by you ?

*Sl 27 Yathkaroshi yadasnaasi yajjuhoshi dadaasi yath  
Yathapasyasi kountheya thathkurushwa madarpanam*

Whatever you eat,whatever you do,whatever you give to agni as Homa,whatever you gift,whatever you do thapas for ,is to be dedicated to me only

*Sl 28 Subhaasubhaphalairavam mokshyase karmabandhanai:  
Sanyaasayogayukthaathmaa vimuktho maamupaishyasi*

If you do that you will be liberated from the bondage of karma with fruits of good and bad. Thus liberated, being a sanyasayogin, you will attain me.

Sanyasin here is the one who does everything as dedication to God. Krishna does not consider the external signs like kamandalu, saffron, japamala etc as signs of sanyasa but he considers the mental state of dedication of all (including deeds, words and thoughts) to God. The secret of Jeevanmukthy (liberation while one is alive) from samsara is this.

Sl 29 *Samoha sarvabhootheshu na me dweshyosthi na priya:*

*Ye bhajanthe thu maam bhakthyaa mayi the theshu chaapyaham*

I am equal in all bhootha (elements). I do not have like or dislike to any one element in particular. Whoever do love me with devotion (bhakthy) I reside in them and they reside in me.

This is an equality as well as a mutual love for bhaktha and bhagavan. All beings are alike for God and God has no discrimination between a lower life form and a higher life forms. But by the mutual law of love which is natural, God is bound by the love of Bhaktha and Bhaktha is bound by the love of God and they become one in the love which is mutual. The reason is the Ekanthikabhakthy and meditation and love which the being has. Nothing else distinguishes one being from another. By that ekagra dhyana and love bhaktha has become bhagavan and bhagavan has become the bhaktha of bhaktha. This oneness (Brahmathmaikya) is a natural process of mutual love, derived out of sraddha and dhyana.

Sl 30 *Api chethsuduraachaaro bhajathe maamananyabhak*

*Saadhureva sa manthavya: samyagvyavasitho hi sa:*

Even a person who does bad deeds, if he starts meditation on me with sraddha and bhakthy, has to be considered as a sadhu (good) because he has fixed himself in that path which is equal (samyak).

Bhakthivedanthaswamin quotes a sloka from Nrisimhapurana here:-

*Bhagavathy cha haraananyachethaa:*

*Drisamalino api virajathe manushya:*

*Nahi sasa kalushachavi : kadaachith*

*Thimiraparaabhavatham upaithy Chandra:*

Even if a bhaktha who is fixed in Bhagavan without any other thought commits a bad act unknowingly, it has to be seen as the shadow of a rabbit in the full moon. Since his feet are fixed in the equalized path of dharma, he is a sadhu and not a sinner.

Sl 31 *Kshipram bhavathi dharmathmaa saswaschaanthim nigachathi*

*Kountheya prathijaanaahi na me bhaktha : pranasyathi*

He becomes a dharmathman very soon. And achieves eternal shanthi or peace. My bhaktha never perish, know that.

Sl 32 *Maam hi paartha vyapaaasritya yepi syu: paapayonaya:*

*Sthriyo vaisyaasthathaa soodraasthepi yaanthi paraam gathim*



Even women, trades and commerce people (vaisya), soodra etc by dedicating themselves in me achieves paramagathi. Even the people born in a sinning womb become protected by bhakthy.

Why are women, vaisya and soodra mentioned specially in this sloka, if God has a samyak or equal view in all beings? Why are they considered different from other class of people? For gnanayoga, sathwik guna is essential. In women and vaisya and soodra it can be seen. Then why this special mention? The lack of time for a householder woman to do concentrated meditation and swadhyaya due to thousand and one household karma of samsara is taken into account.

But even such women (as the vraj gopikas) can achieve yoga is shown by Bhagavatha. By doing each karma as rajayoga, dedicating each in God, women also can achieve Brahmapada is the message of Gokula and its leela. Here I remember a poem titled The Rajayoga by Nalapat Balamani Amma. She mentions the Rajayoga in her grandmothers horoscope and wonders what rajayoga is enjoined by her! The grandmother is always in the kitchen with blackened garments and face. When a ripe mango falls she does not eat it but keeps it safe for her granddaughter. She doesn't even know the taste of good things since she keeps everything that is good for other members of the family and is satisfied with the gruel only. Where is rajayoga for such a woman! But you are wrong. The measurement of those old minds full of love for others is not in the physical pleasures. The ecstasy they experience when they see your pleasure in enjoying life is unknown to you and therefore you do not have a proper measuring rod to fathom it. When one does a karma thinking that this is slavery and is intolerable, one has sorrows and one is bound to the desires of samsara. When a karma is done as dedication to God, to the wellbeing of others, to the netire world, then you enjoy bliss unsurpassed. The measuring rod of a human being is the happiness and bliss they feel in dedicating a karma to God, for other's wellbeing, for society.

For a trade and commerce person who is into business, the ratio of sathwika guna though less, exists. But rajas and thamas overshadow it. Therefore his time is divided entirely for earning wealth, in trade, business, etc. And sometimes in eagerness to earn more, he exploits the neighbour and loses the path of equal view in all beings. For a soodra, who is lazy due to more of thamas in him than sathwa and rajas, he serves others and does not have nature and time for obtaining gnana. But though born in the womb of a person doing such servitude each one has the potential to seek gnana with bhakthy and meditation on gnana and therefore it is not the janma or birth, but the guna and the nature and the karma by these natures, that determine one's ability to achieve gnana. Therefore Bhagavan here gives the equality of all creation. As I have always felt, the term equality was given to the western world by French revolution according to historians. The corresponding term Samathwa in Sanskrit existed millennia before that in the east and Geetha uses this term and explains this term in various contexts. Krishna (through Vyasa's epic) gives us this term 3000-3500 years before Christ.

Sl 33 *Kim punarbrahmana: punyaa bhakthaa raajarshayasthathaa  
Anityamasukham lokamimam praapya bhajaswa maam*

Then what is to be said of the Brahmins and Rajarshis who do good deeds? Since you have come to this changing and sorrowful transient world of existence, dedicate everything to me and achieve the eternal world of bliss.

This world of samsara has transient nature and cyclical repetition of births and deaths which is beyond the control of a human being. The best way to control is to get liberation from it and the only method is to dedicate all karma in God with concentrated dhyana. To get liberation no other way exists. Therefore, being born into this world of samsara, all beings, whether of any class, varna or any race has only one way of getting liberation and that is achieving gnana, bhakthy and nishkamakarma which is essentially the same as shown by the Geetha.

How one should lead a dedicated life of bhakthy?

Sl 34 *Manmanaabhava madbhaktha madyaaji maam namaskuru*  
*Maamevaishyasi yukthwaivamaathmaanam mathparaayana:*

Become my mind. (Manmana bhava). Be my bhaktha. Do yajana for me. Do namaskara for me. I am the ultimate aim and therefore become fixed in my love and uniting in my Atman attain me.

Manmanaabhava. That is a most beautiful sentence. Becoming God's mind, my mind becomes the mind of the entire universe and samadhi of existence happens. I become God, his mind and the mind of the universe and thus love entire universe of beings as myself. Then I cannot hurt or harm any being on earth or heaven. The nectar of compassion fills my heart. The yogavibhava of the divine Lord fills me. By Brahmaatmaikyabhava the nara (human) become Narayana (God). This is the most beautiful message of Geetha. This is the message of the Geetha. The same words are repeated in the 65<sup>th</sup> sloka of the 18<sup>th</sup> and the last chapter of the Geetha showing the importance of this message. In the Geetha there are 700 sloka. From the 11<sup>th</sup> sloka of the second chapter (samkhyayoga) to the 65<sup>th</sup> sloka of 18<sup>th</sup> chapter we have 630 slokaas. These slokas can be considered as 630 flowers in the garland of geetha. If we arrange it as the vanamala on Bhagavan's neck we have this sloka as the middle of that garland as the syamanthaka jewel on the middle of Gods garland of letters. This is the evergreen Vijayanthi on his neck dedicated by Vyasa and I too dedicate this vanamala as a garland of swayamvara on the Lords neck. The love and dedication of my thoughts, words and deeds is the only reason for this achievement of mine through his love and blessings. This alone is my Rajayoga.

*Manmanaabhava madbhaktha*  
*Madyaaji maam namaskuru*  
*Maamevaishyasi yukthwaiva-*  
*Maathmaanam mathparaayana:*

Thus Rajayoga is the Bhakthiyoga itself as far as the Geetha is concerned.

## **Chapter 10 Vibhoothiyoga.**

Sl 1. *Sreebhagavaanuvacha*  
*Bhooya eva mahaabaaho srunu me paramam vacha:*

*Yatheham preeyamaanaaya  
vakshyaami hithakaamyayaa*

SriBhagavan said:-I desire your welfare.Because you are dear to me.Therefore listen again, to my ultimate words meant for your welfare.

Sage Parasara said that the strength,fame,wealth,wisdom ,beauty and sacrifice are the vibhoothy of Bhagavan.Vyasa is Parasara's son. Here,Vyasa is explainingthe vibhoothy of Lord.When the poet/musician praise the vibhoothy of Lord ,the listener or rasika/ sahridaya is the God .When the God/Krishna sings the vibhoothy of himself,the listener/ Bhaktha /Arjuna is the Nara and the orator/singer is the Naarayana.The merging of singer/ poet with listener/rasika/sahridaya/devotee is thus perfect. The Lord is desirous of welfae of the devotee.Will the devotee be ever satisfied by hearing those words/songs? The word Bhooya (again)means that the same words have been spoken repeatedly by the Lord.

For a musician/poet is he ever satisfied by singing poems/songs?For a listener /reader will there be ever an endpoint for the bliss derived from listening to it?So both for repeating the songs/words and for listening to them is mutual bliss for for either side.The swadhyaya of Geetha is done for the bliss of self .When one repeats it /writes it for others to read ,it shows this bliss of repeating the words of the Lord agan and again and it represents the bliss of the listeners(prospective)for all coming ages.For that bliss of experience ,the bhaavana of the speaker assumes a resplendence ,never before attained .The intellect become pure and enlightened .The Athman become one with the endless ocean of Brahman and in Samadhi know oneself as the reclining Narayana in chidsaagara .Sravanam and keerthanam and eternal smarana(remembrance)of that blissful experience makes one merge in Sath, chith ,ananda.

*Sl 2. Na me vidu:suraganaa:prabhavam na maharshaya:  
Ahamaadirhi devaanaam maharsheenaam cha sarvasa:*

No deva or rishis know my origin.Because I am in every way the first (Aadi) before them and before everything else.The jeevathman which have born in the past ,and are now present and will be born in future are all after the first or the aadipurusha and therefore none of them is able to fathom the Godhead or its origin.How can the successors perceive the first cause of universe and cosmos?It was in the middle of the Adideva ,the lotus of the present universe was formed and the creation started.The stars ,the galaxies,nebulae are all in that universe only and therefore the origin of cause of all cosmos /universe is beyond comprehension of anyone.The men on earth,and the rishis and devas were all later additions and therefore they cannot say or know the origin of the Aadideva.Deva are the revealers(Dyothanaad deva)and the sun etc are deva which reveals by light.Rishis are revealers by their revelations and by their words.Before these revelations and revealers of wisdom was the origin of universe and cosmos and even before that was origin of the Adi cause ,Naarayana.As said in the Naasadeeyasooktha of rgveda,that truth was resplendent and existed even in a state when there were no observers or nothing to be observed .

*Sl 3. Yo maamamajaananthi cha vethi lokamaheswaram  
Asammooda:sa marthyeshu sarvapaapai:pramuchyathe*

Who cognizes me as Aja(unborn)anadi(without a beginning)and as lokamaheswara(the great Lord of the cosmos)that man who is most intelligent among men becomes devoid of sins and is liberated from samsara.The subtle intellect which is pure is needed for the perception of that aadi (first)which is Anaadi(without a first/wihout a beginning ) .Such people are only rarest among the rare.To search for a adipurusha in a human being living 2000 yrs,2500 yrs,or even 6000 yrs back and making a religion in that persons name is thus something which limits our wisdom.Even the prophets and great seers are only successors of the first anaadipurusha ,Naaraayana.And this is known by only the most intelligent person (who is a rarity)and the term asammoada(who is not a mooda)is given in the sloka .The fact that such humans are very rare in several millennia makes the prophets / seers respectable .but even they are not the aadipurusha ,Krishna says .Only that aadipurusha Naarayana,whom Krishna represented 6000 yrs ago ,as a great seer/poet is accepted as absolute .Any prophet ,anywhere in the world ,speaking any language is only a partial or full representative of that Naarayana (amsa/or poorna)and therefore the I here represents the AdiNarayana ,The Adipurusha ,before creation of cosmos and before the Brahma /Adam in the nabhi of the anadipurusha God.

*Sl 4 Budhirgnaanamasammoha:kshamaa satyam dama:sama:*

*Sukham du:kham bhavobhaavo bhayam chaabhayameva cha*

*Sl 5 Ahimsaa samathaa thushtisthapo daanam yasoyasa:*

*Bhavanthi bhaavaa bhoothaanaam matha eva prithagvidha:*

All the bhaava of the elements/bhootha like intellect,gnaana,asammoha(lack of desire/greed)patience,truth,dama(control of senses)sama,pleasure,pain,birth,death,life,fear,lack of fear,ahimsa ,and himsa,samatha or equality,satisfaction,dissatisfaction, thapas, sacrifice, fame and notoriety etc originated in me .Therefore it is said that I am Lokamaheswara .Since Prakrithy originate in Brahma,and prakrithy is cause of all guna and karma,Brahmam is the Maheswara of sakthy/prakrithy and the samsaric world of existence .

*Sl 6 Maharshaya:saptha poorve chathwaaro manavasthathaa*

*Madbhaavaa maanasaa jaathaa yeshaam loka imaa :prajaa:*

The seven Maharshis( saptharshi)and the four before them(Sanaka,sanandana, sanathsujatha , sanalkumara)and the Manus,are with my bhava and from me and are my mind's sons.From them are created all other praja(children/subjects)of this world. From the mind of God ,by just imagination and will were formed the sanaka etc and the saptharshi and the different Manus of different epochs and are all manasaputhra of Narayana only.These are called Prajapathy(Lords of Praja)and from them all praja were created.Praja is a Sanskrit word which means a child as well as a subject.For a prajapathy (as emperor and father of universe)the children are thus subjects as well.This concept was there among kings and rulers of India.The subjects were children of King who represented God /father to all so that he rules with equality of dharma to all beings.The first prajapathy is the one born in the nabhi of Narayana as the Brahmaprajapathy .Then

came the saptharshi,the kumara and the sarga of Manu in Manuanthara.One can see that Kasyapaprajapathy was father of not only of humans but also of all beings like trees, animals,birds,serpents etc and of asura and deva alike .The position of man among the creation of God is as one of the children/subjects and all other beings are given a equal dharma by the prajapathy/ruler/king /Lord.This concept is very important for peaceful and ecological co-existence of all in the universe.

*Sl 7 Ethaam vibhoothi yogam cha mama yo vethi thathwatha:  
Sovikampena yogena yujyathe naathra samsaya:*

Whomsoever knows my vibhoothyyooga thus in principle,he/she becomes fixed in yoga . The entire cosmos is my vibhoothi and I am nirguna ,and creates the prakrithy with thriguna as my form of Maaya and revealing my forms and bhaava ,for blessing all .By my sakthy of yogamaaya ,I the Eka is felt or seen as the many .The one who knows this in principle has understood all my vibhoothy .And by that knowledge he becomes yogayuktha. From that state he/she has no change of position by vibrations.

*Sl 8 Aham sarvasya prabhavo matha:sarva pravarthathe  
Ithi mathwaa bhajanthe maam budhaa bhaavasamanwithaa:*

I am the origin of all. From me all functions.The one who realize this truth are the Budha(enlightened intellect)and they with my own bhaava ,meditate on myself.

Narayanopanishad says:-

*Naraayanaad Brahma jaayathe*

*Naaraayanaad prajapathy:*

*Prajaayathe Naaraayanaadindro jaayathe*

*Naaraayanaa Thwashtaavasavo jaayathe*

*Naaraayanaa dwadasaadityaa:*

Mahopanishad says :-

*Eko vai Naaraayanaaseenna Brahma na Isaano naapo naagni samou ne me*

*dyaavaprithwee nakshatraani na soorya :*

Since cause and effect are the same everything is Narayana only.Sarvam Brahmanmaya only.With this wisdom,in total dedication and bhakthibhaava ,the gnani meditates on Naarayana.

*Sl 9 Machithaa madgathapraanaa bodhayantha:parasparam  
Kathayanthascha maam nityam thushyatni cha ramanthi cha*

They become my chitha,with their praana traveling into me ,and mutually making each other conscious of me,eternally telling my stories,they enjoy.Even while there are hardshis and severe sorrows in life the gnani is unperturbed and satisfied with life due to this yoga .They are always in bliss of love of God.The prapancha is only Gods play and they enjoy in it.They want to hear and say Harikatha always.They talk of God to sajjana and mutually enjoy the experiences.The praanasakthy is always thus directed to Hari ,in utmost concentration and thus they become the chitha of Hari himself.What else one needs other than becoming the Iswarachitha?The one who has Iswara in his/her chitha

always is the Iswarachitha/Machitha (as in this sloka),or Vishnuchitha (name of Periyazhvar in Tamil ).That is the bhaktha wearing bhagavan in heart forever becomes bhagavan himself.This thanmayeebhava makes bhaktha withstand any trials and tribulations and hardships in life.

Sl 10. *Theshaam sathathayukthaanaam bhajathaam preethipoorvakam*

*Dadaami budhiyogam tham yena maamupayaanthi the*

Being yogayuktha forever,meditating and worshipping me with pleasure ,I give them the budhiyoga needed to attain me.

Thus by bhakthyoga,gnanayoga become easily attainable .Do meditation on qualities of God and try to cognize the ways of God and then try to communicate the thoughts to others who enjoy such talks and songs and poetry in praise of Lord.This chinthana and bodhana(learning and communication)is the lakshna of Bhakthiyoga as well as that of practice of attaining Brahman.

*Thath chinthanam thath prabodhanam*

*Ethadekaparathwam cha*

*Brahmaabhyaasam vidurbudha(Panchadasi).*

By ekagratha or concentration alone one gets Brahmagnana.

Sl 11 *Theshaamevaanukampaarthamahamajnaanajam thama:*

*Naasayaamyathmabhaavastho gnaanadeepena bhaaswathaa*

Being compassionate to them,I residing in their Athmabhava ,destroy all darkness of ignorance ,by the light of lamp of gnaana .

The darkness is removed by light and agnaana by gnaana.Thamas is removed by sathwaguna. By continuous bhakthy in Vishnu ,all the dirts of thamas and rajas are removed from our chitha and the light of sathwaguna spreads.Thus in chitha of Vishnuchitha (machitha)Gods enlightenment removes all darkness and makes it sathwik .

*Agnaanathimiraandhasya*

*Gnaanaanjanasalaakayaa*

*Chakshurunmeelitham yena*

*Thasmai Sree Gurave nama:*

Just like a loving mother to her child ,God dwells in the heart of bhaktha removing all its ignorance,fears and feelings of insecurities.God ,as mother of devotee,as the first Guru of all children ,gives gnaanabhiksha out of love and compassion to the children .

Sl 12 *Arjuna uvaacha*

*Param brahma param dhaama pavithram paramam bhavaan*

*Purusham saaswatham divyamaadidevamajam vibhum*

Sl 13 *Aahusthwaamrishaya:sarve devarshirnaaradasthathaa*

*Aasitho devalo vyaasa:swayam chaiva braveeshi me*

Arjuna said:- You are ParamBrahman,Paramdhaama,and most sacred.Vyasa,Narada, Asitha, and Devala and all the ascetics tell that you are eternal divine purusha,Aadideva, Aja and Vibhu .You too have said that now.

Narada is the Rishi of Upasanaakanda. Asitha is the son of Kasyapa, mentioned in the Rgveda. He is the dark one as the name indicates and his son was Devala. Vyasa also is a dark one (Krishna Dwaipaayana) like them and like Krishna. The Mahabharatha is written by Vyasa and in this we find Vyasa himself as a participant and mentioned by other participants (as here by Arjuna). One can find that all the Rishis mentioned here, except Narada are dark ones. Narada has bright white colour as the clouds without water, and the others have colour of water-bearing dark rainclouds. All the white and dark rishis have described Parambrahma alike. The Guruparampara of the Poet Vyasa from the dark Gurus of Asitha, Devala and Kasyapa is to be noted.

*Sl 14 Sarvamethadritham manye yanmaam vadasi kesava*

*Na hi the bhagavanvyakthim vidurdevaa na daanavaa:*

*Sl 15 Swayamevaathmanaathmaanam vethya thwam purushothama*

*Bhoothabhaavana bhoothesa devadeva jagathpathe*

Kesava, I have perfect faith in whatever you have told me. Every word of you is Ritha or orderly truth. No deva has ever known your personality fully. Purushothama, The Lord of all universes and origin of all elements, and Iswara of all, and Devadeva, You know your Athman by your own Athman. Gnana has to be known by gnaana alone. Bhagavan is to be known by bhagavan alone. Brahman being indefinable is known by Brahman alone.

*Vadanthi thath thathwavidasthathwam yagnaanamadwayam*

*Brahmedi paramathmethi*

*Bhagavaan ithi sabdathe (Bhagavatham)*

*Sl 16 Vakthumarhasyasoshena divyaa hyaathmavibhoothaya:*

*Yaabhivibhoothirbhirlokaanimaastwamvyaapya thishtasi*

You alone has the knowledge and right to tell us your athmavibhoothi, by which you encompass the entire cosmos and reside in it too.

*Sl 17 Katham vidyaamaham yogimsthwaam sadaa parichinthayan*

*Keshu keshu cha bhaaveshu chinthyosi bhagavanmayaa*

The greatest Mahayogin, I always think of you. And how should I know you? In which bhaava you should be thought of?

Arjuna here states that I am an Arurukshu and is having qualification to become an Aarooda, and for kindling that Jyothishmathi in him only the Mahayogin, the Parabrahma, Krishna is there. Arjuna has now attained a ripe stage to directly perceive the Viswaroopa of Bhagavan. The person who was in the first chapter of the Geetha (in Arjunavishadayoga) was a depressed individual and in the subsequent chapters we saw Arjuna with so many doubts, and now he says I am having total and perfect faith in Krishna's words and he being a dedicated devotee of Krishna who has been in constant meditation of him, has the right to be initiated into that gnana by gnaana itself and that gnaana or Parabrahma is Krishna and no one else.

Sl 18 *Vistharenaathmano yogam vibhoothim cha janaardhana*  
*Bhooya:kathaya thripthirhi srunuatho naasthi memritham*

Janardhana ,Tell me Your yoga and the vibhoothy of it ,again and again in detail.They are flowing nectar and I am ever thirsty of hearing about it.  
Hearing the words of wisdom,one is immersed in the bliss of it.Bhagavatha says:-  
*Srinuathaam rasagnaanaam swaadu swadu pade pade.*

Like Sounaka said to Sootha in Naimisharanya ,it is poetry full of rasa experience in every word,every akshara.The sahridaya or the listener with aesthetic taste never get satiation from hearing it.The sravana and keerthana of it is ever new for such a sahridaya/ rasika.

Sl 19. *Sreebhagavaanuvaacha*  
*Hantha the kathayishyaami divyaa hyaathmavibhoothaya:*  
*Praadhaanyatha:kurusreshta naaastyantho vistharasya me*  
Sree Bhagavan said:-

I will tell you the most important ones among my vibhoothy .Because ,my vibhoothys are endless and we will never finish if we go on describing.

Sl 20 *Ahamaathmaa gudaakesa sarvabhoothaasayasthitha:*  
*Ahamaadischa madhyam cha bhoothaanaamantha eva cha*

Gudaakesa,I am the Athman residing in all the bhootha.I am the beginning,end and middle of all the bhootha.

Here Arjuna is called Gudaakesa ,because he has won over the thamas or darkness which had temporarily engulfed him and become awakened.

Subalopanishad says “Sarvabhoothantharyaami sarvaseshee cha Naarayana:” Here Athman is in the Aasaya ,not in the body of the bootha.The aasaya is an idea or an ideology within our cognition.God dwells in that internal cognitive spacetime of all elements .Even the physical matter has an internal spacetime structure as the modern science has proved just like the ancient astronomy of Indian philosophers and hence the term sarvabhoothaasayasthitha is special.The idea of the materialists that there is no Athman even is an idea only ,and hence proof of its existence.The Athman dwelling in my idea ,in my cognitive timespace is I myself .To say that it does not exist is only foolishness.I exist in beginning,end and therefore in middle too and thus spreads in all the three times –past,present and future and is beyond the timespace continuum and that is why its eternity is talked about.The I spreads in all times,all space ,all elements,all beings forever.I am birth,death and birthless and deathless too.I am past,future,present and timelessness too.

Sl 21. *aadityaanaamaham vishnurjyothishaam raviramsumaan*  
*Mareechirmaruthaamasmi nakshathraanaam aham sasi*

I am Vishnu among the Adityaas.Among the Jyothis(lights)I am the Sun with its rays.  
Among the winds(Maruths)I am Mareechi.Among nakshathra ,I am the moon.



Nakshathra is at present translated as star. The word really means the celestial body without any kshathra or rajas ,and also that with no movement in the kshethras of 12 zodiacal signs as they are fixed points of observation from the earth .Sasi is a word used here for moon. Sasi means that which speeds quickly and sani means that which moves at a very slow speed. Being most near to earth moon has a quick movement and being away from earth Saturn has a slow movement and therefore sasi for moon and sani for Saturn is given in Sanskrit. The other connotation for sasi is sasa being a rabbit ,which moves quickly and the figure of a rabbit is seen on the full moon as a shadow on it. The fixed stars do not give much light to the earth since they are far away. So, the full moon seen among the fixed stars is considered the Lord of them ,like mind is the Lord of all the other sense organs. Thus the Moon is compared to mind and to lord of stars and also to the ancestor of the Chandravansi kings to which Arjuna as well as Krishna belongs to. Moon does not stay long in one place due to its quick pace and thus is equivalent to a sanyasin without staying at one place/one house in opposition to a samsarin who stays attached to a house and its bonds. Iswara is thus compared to one who goes everywhere quickly (Sarvavyapi) and is not one which is restricted to one place or one timespan alone .

Sl 22 *Vedaanaam saamavedosmi devaanaamasmi vaasava:  
Indriyaanaam manaschaasmi bhoothaanaamasmi chethana:*

I am saamaveda among the vedaas. Among the devaas I am Indra. Among the sense organs I am mind. Among the bhootha I am Chethana. Each veda has a mahavakya. The mahavakya of Saamaveda is Thath thwam Asi. As I had already explained Bhagavad Geetha is the exposition of this Mahavakya in detail. Therefore the words of Bhagavan that I am saamaveda among Vedas is to be noted specifically. Among the bhootha there are groups with pragna and without pragna. Among the dead matter and elements chethana or pragna does not exist .Pragna which is greatest of all, eternal and sanathana is Brahman. (Pragnaanam Brahma). Therefore among the bhootha ,chethana has to be considered as the vibhoothy of Bhagavan. (See the explanation of pragna in ch 2 samkhyayoga).

Sl 23. *Rudraanaam samkaraschaasmi vitheso yaksharakshasaam  
Vasoonam paavakaschaasmi meru:sikharinaamaham*

Among the Rudras ,I am Sankara giving auspiciousness. Among yaksha and Rakshasa ,I am the Lord of Wealth, Kubera. Among the vasus I am Agni. Among the mountains with peaks I am Meru.

Sl 24. *Purodhasaam cha mukhyam maam vidhi paartha brihaspathim  
Senaaneenaamaham skanda:sarasaamasmi saagara:*

Among the Purohitha I am Brihaspathi. Among the commanders I am Skanda (Muruka). Among the saras (lakes) I am saagara(ocean).

Sl 25. *Maharsheenaam brighuraham giraamasmyekamaksharam*

*Yajnaanaam japayajnosmi sthaavaraanaam himaailaya:*

Among Maharshis I am Brigu .Among vibrating words ,I am the ekakshara ,Pranava.  
Among yagna ,I am japa.Among immobile ones I am Himalaya.

*Sl 26 Aswatha:sarvavrikshaanaam devarsheenaam cha naarada:  
Gandharvaanaam chithraratha:sidhaanaam kapilo muni :*

Among trees I am the great Banyan .Among Devarshi ,I am Narada.Among Gandharva I  
am Chithraratha.Among sidhas I am Kapilamuni.

*Sl 27 Uchai:sravasamaswaanaam vidhi maamamrithodbhavam  
Airaavatham gajendraanaam naraanaam cha naraadhipam*

Among horses I am Uchaisravas ,born during churning of Amritha.Among elephants I am  
Airavatha.Among men ,I am the Emperor.

*Sl 28 Aayudhaanaam aham vajram dhenoonamasmi kaamadhuk  
Prajanaschaasmi kandarpa:sarpaanaamasmi vaasuki :*

Among weapons I am Vajra.Among cows ,I am Kamadhenu.Among those do prajanana  
(Reproduction)I am Kandarpa(Kaamadeva or Eros).Among serpents I am Vasuki.

*Sl 29 Ananthaschaasmi naagaanaam varuno yaadasaamaham  
Pithrunamaryamaa chaasmi yama:samyathaamaham*

Among Naaga I am Anantha.Among the devas of waters(Yaadas)I am Varuna.Amongthe  
pithrus(ancestors)I am Aryamaa.I am the Yama of the samyamins.

*Sl 30. Prahlaadaschaasmi daityaanaam kaala:kalayathaamaham  
Mrigaanaam cha mrighendroham vainatheyascha pakshinaam*

Iam Prahlada among the asura.I am the time or kaala among the winners.Among animals  
I am the lion.Among birds I am Garuda,son of Vinatha.

*Sl 31 Pavana:pavathaamasmi raama:sasthrabrithaamaham  
Jhashaanaam makaraschaasmi srothasaamasmi jaahnavi*

Among those who purify,I am the wind.Among those who took arms,I am Raama.Among  
fishes I am the Makaramatsya.Among rivers I am the Ganga,the daughter of Jahnu .

*Sl 32 Sargaanaamaadirantahscha madhyam chaivaahamarjuna:  
Adhyaathmavidhyaa vidhyaanaam vaada:pravadathaamaham*

I am the beginning,end and middle of creation(sarga).Among vidya I am Adhyathmavidya . I am the arguments /logic of thos who argue.

Sl 33. *Aksharaanaamakaarosmi dwanda:samaasikasya cha*  
*Ahamevaakshaya:kaalo dhaathaaham viswathomukha:*

Among akshara I am the first swara,Akaara.Among samaasa I am Dwandwasamasa.I am the eternal time or kaala and I am the dhaathaa(Brahma)with faces of universes (faces to all sides so that he can visualize creation on all sides).

Sl 34. *Mrityu:sarvahaschaahamudbhavascha bhavishyathaam*  
*Keerthi:sreervakcha naareenaam smrithirmedhaa dhrithi:kshamaa*

I am the mrityu(death)which destroys everything .I am all the beings to be originated in future.Among women I am keerthi,Sree,Vaak,smrithy,medha,dhrithy and kshama.

The seven vibhoothis mentioned here as occurring in women are in Sanskrit language streelinga or feminine gender.

Keerthi is fame.That fame which exists forever is keerthi.The fame may be of different types.The fame that one is follower of dharma and satya is the best fame to be aimed at .To have the fame that one is beautiful,wealthy,humble,or one who will not bite even if you put a finger in her mouth is of no use.There is no use for the fame that she /he is the most welldressed person or with several jewels etc .Those are transient things.But dharma and satya are everlasting and one should acquire the fame of dharma and satya .

Sree:-The wealth associated with oudharya or compassionate heart to give without envy or hatred is spoken of here.It is not just wealth but wealth associated with daana (giving alms)due to kaarunya (compassion)for other beings .That is the best possible jewel and decoration of a woman or man.

Vag:-The logical and beautiful sweet words which are reasonable and not hurting anyone,but meant for common welfare of all the world is the best possible education one gets in life.The ability to write good poetry,prose ,to sing beautifully etc all come under this .Goddess Saraswathy is Vagdevatha.Gnaneswara points out that Vak is the sweet speech which journeys through the wisdom of differentiation of dharma and adharma and sits on the throne of Yukthy or logic.In people who have been thus given blessing of Vagdevi,Bhagavan resides .

Smrithy:-The remembrance is a part of pragna or cognition .Memory is part of cognitive ability.This was explained earlier.

Medha:-The pure intellect which is a sathwik quality.When there is medha and smrithy , people have cognitive power and that power is a vibhoothy of Bhagavan.

Dhrithy:- One may face different hardships in life.One may face difficulties,failures.But without succumbing to such hardships or to the bad influences and negative emotions due to them,boldly and positively facing life with willpower and efficiency is the dhrithy.

Kshama :-Patience .The patience to suffer hardships,dualities of life ,insults and sorrows, praises and pleasures alike quietly and peacefully is a sign of yoga and is a vibhoothy of Bhagavan.Vishnu is kshama personified and so is his consort ,the Bhoodevi or earth who patiently suffers all the atrocities of greedy people.

When these seven qualities are seen in a woman /or in a man,that person is to be understood as having the vibhoothy of Bhagavan and is a yogin.

Sl 35 *Brihatsaama thathaa saamnaam gaayathri chandasaamaham*  
*Maasaanaam maargaseersham rithoonaam kusumaakara*

Among the Gaanaas(songs)of saamaveda I am Brihatsaama.I am Gayathri among the chandas.Among months I am Margasheersha.Among seasons I am Spring ,the flowering season.(Brihatsama is the beautiful music to be sung in midnight ,in tranquility and silence ).

Sl 36. *Dhyutham chalayathaamasmi thejasthejaswinaamaham*  
*Jayosmi vyavasaayosmi sathwam sathwamathaamaham*

I am the gambling of the cheaters.I am the thejas of thejaswins.I am the fixity of willpower in winners.I am the sathwa guna of the good people.

Sl 37 *Vrishneenaam vaasudevosmi paandavaanaam dhanamjaya:*  
*Muneenaamapyaham vyaasa:kaveenaamusanaa kavi:*

Among the vrishnis I am Vaasudeva.Among the Paandavas I am Dhananjaya.Among the munis I am Vyasa.Among kavis I am Usanas.(Sukra).  
Vyasanaath Vyaasa,means one who expands is vyasa.The one who expands and explains all vibhoothis is Vyasa and here the poet Vyasa and Krishna become one.And the listener Arjuna too become one with them.Sukra is a rishi who perceives a manthra and thus becomes a poet of that perceived manthra.The kavi and rishi are here having same meaning.

Sl 38 *Dando damayathaamasmi neethirasmi jigheeshathaam*  
*Mounam chaivaasmi guhyaanaam jnaanam jnaanavathaamaham*

I am the harsh laws of punishment of the people who enforce law and order .I am the laws of those who wants to win.Among all secrets I am silence.I am the gnana of the gnani.

Sl 39 *Yachaapi sarvabhoothaanaam beejam thadahamarjuna*  
*Na thadasthi vinaa yathsyaanmayaa bhootham charaacharam*

I am that bheeja(seed)of all bhootha.Without me nothing,whether moving or nonmoving,can exist in cosmos.  
Without Brahman Prakrithi,and without prakrithi Brahman does not exist and they are a mithuna or couple with mutual( saha) interdependence and therefore two co-ordinates in scientific language.  
Krishna has here cited 75 vibhoothis by name from among his endless ones.

Sl 40 *Naanthosthi mama divyaanaam vibhootheenaam paramthapa:*

*Esha thoodrisatha:proktho ibhoothervistharo maya*

There is no end for my vibhoothis. Those said now is only a condensed form of them.

Sl 41 *Yadvadvibhoothimathsarvam sreemadoorjithameva vaa  
Thathadevaavagacha thwam mama thejomsasambhavam*

Whatever satha (truth) exists as having full of vibhoothi, sree, and with energy (oorjitha) all of them are originated from only part of my thejas (light).

Sl 42. *Athavaa bahunaithe na kim gnaathe na thava arjuna  
Vishtabhya aham idam krithsnamekaamsena sthitho jagath*

What is the use of explaining more? By a single part or amsa of me I expand and reside in all the cosmos and the rest is unknown to the cosmos or to the people in it. By this explanation Krishna gives a condensed idea of his Viswaroopa to Arjuna as a prelude or introduction to its actual perception. The reason is to produce curiosity in Arjuna's mind for the direct perceptin or Swanubhoothi of it. Krishna, as the greatest Mahayogin and the world teacher of yoga, thus gives through Arjuna, a glimpse of his nature to entire world. This chapter is thus an introduction to the Viswaroopadarsana of the 11<sup>th</sup> chapter.

## **Chapter 11. VISWAROOPADARSANAYOGA**

In the 11<sup>th</sup> chapter we see the merging or complete layana of santha and Adbhudharasa like Ganga and Yamuna, and the Brahmanandarasa in it as an antharvaahini or internal flow of Saraswathy. Vyasa also allows us to view Viswaroopa through words of three different individuals perceptions. (Sanjaya, Arjuna and Krishna himself). Krishna is the Guru who has attained Yogaarooda state and has swanubhoothi or Brahmanubhava. Therefore he says that the Viswaroopa is not to be seen by naked eyes, and can be seen by Yogachakshu, (yogic eye) and by mere scholarship swanubhoothi cannot be obtained. Because the ParamaBrahmanubhava is the Viswaroopadarsana. In the last sloka he says only my Bhaktha, the one who does my karma, and is sanghavarjitha (without attachments), and has no enmity to anything or anybody, and practices Ahimsa alone can get this experience. And according to Sankaracharya that sloka is the Sarvarthasaara (essence of all the meanings).

What about Arjuna? He is definitely a great disciple and friend of Krishna. He gets swanubhoothi with Gurukataksha or blessing of the Paramaguru. But did he cognize the rajayoga as Krishna cognizes it? He has bhakthy which is famed in all puranas and there is no doubt about his dedication to Krishna. But, whether the swanubhoothi of Brahmanubhava is fixed forever in a great yogin like Krishna, remains a temporary and great influence for doing a great karma in Arjuna and he reverts to his old state (Vyuthanachitha state) after the war as Mahabharatha gives evidence. Arjuna's praising words itself shows the sagneswara worship and not the nnirguna Parabrahma experience. Sanjaya explains the form of Krishna as it comes in the purushasooktha of Rgveda. But Sanjaya is only a commentator and a explainer or running commentary of what is seen is

just provided by him to the blind king. He is neither a bhaktha or a ardent friend of Krishna , nor a yogin .But he is a good man who had the luck to be a commentator of this great event. The language of Arjuna is poetic and sweet with swanubhoothi whereas the words of Sanjaya is only a narrative .In this way Vyasa presents the viewpoints of a great Guru and eternal Brahmagna ,the viewpoint of a disciple who had the blessing of that Guru to get swanubhoothi though temporarily, and the viewpoint of a commentator ,in three different languages and styles in this chapter. Guru is showing shantharasa which is Brahmarasa only. Shishya gets both wonder and bliss in it .The commentator has wonder and describes or reports it word by word like a reporter to the king. It is a short narrative or a report only not poetic or original .

Sl 1 *Arjuna uvaacha*

*Madanugrahaaya paramam guhyamadhyathmasangjitham  
Yathwayoktham vachasthena mohoyam vigatho mama*

Arjuna said:- By your words which are the secret ,absolute Adhyathma truth, all my delusions are destroyed .

Sl 2:- *Bhavaapyayou hi bhoothaanam sruthou vistharaso mayaa  
Thwatha: kamalapathraksha maahaathmyamapi chaavyayam*

Kamalapathraksha ,(One with lotus eyes), I heard from you the origin and deluge and the greatness of all the bhoothas.

Sl 3. *Evamethathyaathya thwamaathmaanam parameswara  
Drushtumichaami the roopamaishwaram purushothamam*

Parameswara, Whatever you told of Athman is truth. Purushothama, I wish to see your Aiswararoopa as such.

Sl 4. *Manyase yadi thachakyam mayaa drashtumithi prabho  
Yogeswara thatho me thwam darsayaathmaanamavyayam*

If you think that I am having the ability to perceive it directly, Yogeswara, Show me that endless form of yours. If I am fit for such perception, give me that experience of swanubhoothy is the request of Aarurukshu Arjuna to Aarooda Krishna and here the one is Arjunavishadayoga is transformed into a new personality as a whole.

Sl 5 *Sreebhagavaanuvaacha*

*Pasya me paartha roopaani sathasotha sahasrasa:  
Naanaavidhaani divyaani naanaavarnaakritheeni cha*

Sreebhagavan said;- Partha,See my hundreds and thousands of divine forms in innumerable varna and types.

Sl 6:- *Pasyaadityaanvasoonrudraanaswinou maruthasthathaa*  
*Bahoonyadrishtapoorvaani pasyaascharyaani bhaaratha*

See the Adityas,the vasus,the Rudras,the Aswins,The Maruths,and many other wonderful and hitherto unseen forms of mine.

Sl 7:- *Ihaikastham jagathkritisnam parayaadhya sacharaacharam*  
*Mama dehe gudaakesa yachaanyaddrashtumichasi*

See the entire moving and unmoving prapancha ,whatever you want to desire in my body , in one place ,at one time .

Sl 8:- *Na thu maam sakyase drashtumanenaiva swachakshushaa*  
*Divyam dadaami the chakshu :pasya me yogamaishwaram*

You cannot see me with your eyes .Therefore I am giving you a divine sight by which you can perceive my Yogam Aishwaram (My Aishwaryaroopa).Thus Krishna gives a divine Chakshu or Yogadrishty to perceive the unperceivable,to cognize the uncognizable .This apoorvavishayagrahana which is seen in Samadhi and sushupthy was described in detail when we discussed the second chapter ,samkhyayoga.

Sl 9 *Sanjaya uvaacha*  
*Evamukthwaa thatho raajan mahaayogeswaro Hari :*  
*Darsayaamaasa paarthaaya paramam roopamaishwaram*

Sanjaya said:- Rajan,Hari,the Mahayogeswara ,thus saying showed his parama (absolute) Aishwararoopa to Partha.

Sl 10 . *Anekavakthranayanamanekaadbudhadarsanam*  
*Anekadivyaabharanam divyaanekodhyathaayudham*  
Sl 11 *Divyamaalaambaradharam divyagandhaanulepanam*  
*Sarvaascharyamayam devamanantham viswathomukham*

With several faces and eyes ,with several wonderful ornaments and several weapons ,with divine fragrant things on his body ,the endless ,all wonderful ,and sarvathomukha (facing all )form was revealed to Arjuna by Hari.

This description is a summarized report only and is very much external .The anantha and beyond senses formless form when one tries to draw on a canvas becomes a saguna form like this.This external upasana is the lowermost type of upasana .But one has to start from that.If there is no bhakthibhava in the narrator ,it will become just a rite or aachaara. Therefore in the next sloka Sanjaya tries to make his description more truthful and colourfully ideological comparing it to thousand suns which appeared simultaneously.

Even a single sun is not to be looked at by our naked eyes and is so bright .And what about a thousand suns simultaneously seen!

Sl 12. *Divi sooryasahasrasya bhavedhyugapaduthithaa*  
*Yadi bhaa:sadrisee saa syaadbhaasasthasya mahaathmana:*

If in the same muhoortha a thousand suns simultaneously appeared ,it may be comparable to the brightness of that Mahathman.

A person who has at least once seen such an ocean of energy and light will never be able to forget it forever.It fills one with ecstasy of the memory of it and that everflowing current of ecstasy makes us fit for greater karma in life .It is this sloka which Neil Bohr and his colleagues remembered when they saw the first exploding Atom bomb has been praised by media and scientists alike .So that is the lowest ever possible description a scientist or a narrator can give to a indefinable enlightenment or flow of energy .

Sl 13. *Thathraikastham jagathkritsnam pravibakthamanekadhaa*  
*Apasyadevadevasya sareere paandavasthathaa*

This Jagath which is divided in different ways ,was seen as a significant whole as an Eka,in the same spot ,in Devadeva's body ,by the son of Pandu.

Sl 14. *Thatha:sa vismayaavishto hrishtaromaa dhanamjaya:*  
*Pranamyasirasa devam krithaanjalirabhaashatha:*

With overflowing wonder,and with all hairs awakened on body,and head bowed in reverence ,and with folded hands Arjuna said.

The emotions and the state of Arjuna is showed here.He was wondering and at the same time was satisfied by that great blessing .The bliss of being selected for such a great experience by Devadeva is overflowing and that makes his bodily changes and emotional transformation and the way he humbly prostrates before Krishna.This perception which was given to him is the goal which he has been searching for for several janma and therefore there should be satisfaction and bliss .How was I selected for this great experience ! It gives ascharya or wonder as well.Then when these Gnga and Yamuna merge ,a hidden Saraswathy of sweet and wise speech naturally flows as an undercurrent making him a vagmi,a musician,an orator,a scholar .Thus he utters the following words.A stream of saraswathy flowing out of his Athman by that divine blissful experience of visualizing an ocean of light .

Sl 15 *Arjuna uvaacha*  
*Pasyaami devaamsthava deva dehe*  
*Sarvaasthathaa bhoothaviseshasandhaan*  
*Brahmaanamesam kamalaasanastham*  
*Risheescha sarvaanuragaamscha divyaan*



Arjuna said:-

Deva,I perceive in you all the divine beings,all the wonderful groups of  
bhoothasangha, the Iswara Brahman seated on his lotus,and all the Rishis and all the  
divine serpents .

Sl 16. *Anekabaahoodaravakthranethram*  
*Pasyaami thwaam sarvathonantharoopam*  
*Naantham na madhyam na punasthavaadim*  
*Pasyaami visweswara viswaroopam*

I do perceive you everywhere in anantha (endless)forms,with several faces,organs, hands,  
stomachs ,eyes etc.Viswaroopan,You are the Visweswara and in you I cannot see a  
beginning , end or a middle.

Thus Arjuna see a form that is beyond time and space .He cannot say where this  
Aiswararoom originated ,where it will end and also when it has begun and when it will  
end . He perceives the repeating revolving cyclical births and deaths of all beings in all  
time and space ,taking which innumerable forms the eternal energy does all karma and  
expands and contracts as thrikala and the space and as multitudes of objects.This endless  
cycle of karma and samsara ,the endless advice and endless digestion ,endless growth and  
endless beginningless and middleless existence of energy is not describable even by  
Anantha with his thousand faces and tongues.So how can it be spoken of by a single  
tongue ?Therefore the seers with their tongues in different spacetime,continue to  
experience and describe it in their own words and languages .

Sl 17. *Kireetinam gadinam chakrinam cha*  
*Thejoraasim sarvatho deepthimatham*  
*Pasyaami thwaam durnireekshyam samanthaath*  
*Deepthaanalaarkadyuthimaprameyam*

I see you everywhere ,with crown,chakra,and mace,as a ocean of energy ,with brightness  
of fire and of sun which cannot be directly looked at with a naked eye.

The crown ,Chakra,and mace is of a saguneswara form of Vishnu.That is the first line of  
this sloka .But the last three lines give an entirely nirguna parabrahma form.when  
someone tries to create the swanubhoothi of a nirguna form into words ,it has to be first  
expressed as saguna and then proceeded to the nirguna.Savikalpa has to be transformed to  
nirvikalpa in order.When this nirvikalpa is described the first word Arjuna use is  
Thejorasi (first word of second line of sloka) and I am happy to see this ,because the  
perception of a ocean of light as Thejorasi is evergreen in my memory too.

Sl 18 *Thwamaksharam paramam vedithavyam*  
*Thwamasya viswasya param nidhaanam*  
*Thwamavyaya:saaswathadharmagopthaa*  
*Sanaathanasthwam purusho matho me*

You are the akshara .The parama(absolute).You are the absolute nidhana or resting place of the entire cosmos.You are indestructible.You are the protector of the eternal dharma. You are the Sanaathana and the Purusha according to me (Matha).Here Arjuna after direct perception and experience of Brahma speaks of his opinion about what he visualized.

Pragna is Brahman.It is prakasa or light .It is therefore Chidroopa(form of energy).It is thejas.In the thejorasi of that pragnasagara (ocean of pragna)when one is immersed forever , and floats forever as a Narayana on a serpent coach or a Krishna on a leaf of Banyan,what else is important ?That aprameya and anantha adbhutaprathibhaasa ,makes one blissful forever .And makes one utter such words of praise in poetic and musical language and that is the creativity of a mind with pragna .Prathibha is nothing but pragna with newer and newer concepts (*Navanavollekhasaalini prathibha pragna*).

How did Sankara explain the perception of Vishnu ?

*Samaanodithaanekasooryendukoti  
Prabhaapoorathulyadyuthim durnireekshyam  
Na seetham na chosnam Suvarnaavadhaatham  
Prasannam sadaanandasamvithswaroopam.*

That alone is to be cognized as the absolute akshara,the pranava.In that thejorasi of energy , is revealed a crore of raasimandala or zodiacal stellar fields ,with orderly rhythmic harmonious movement and musical mathematics.Unless one perceive that form , unless one hear that yogic naada which is beyond the human ears ,unless one swims and floats in such an experience of Brahmanubhava forever ,how can one become convinced of that truth?Once this happens is there any need for someone else to tell one that this is the truth ?Like the waves in the ocean of energy of you,Mahapurusha,Naarayana,I am included in that Aiswara roopa of yours and therefore I am one with you and in you and you are in me .Unless this experience is there in me,how could I become fit to speak of this at all ? If I was not thought fit to have that experience ,how could I be selected as his devotee at all? Since you awakened in me and I live in you ,these sweet and wise words flow out of me as a Saraswathy ,from our sangama of Ganga and Yamuna.krishna,I am you ,and You are me ,and I have no doubt about it .

This is the state of me,of Arjuna,or Sankara or of any other person once we have that great experience of layana .

*Sl 19 Anaadimadhyaanthamananthaveeryam  
Ananthabaahum sasisooryanethram  
Pasyaami thwaam deepthahuthaasavakthram  
Swathejasaa viswamidam thapantham*

I perceive you as heating the entire cosmos with your fiery faces,and your energy,with anadimadhyantha roopa,and ananthaveerya,ananthabaahu and with the two eyes of sun and moon.

The energy is here endless chaithanya and is beyond the timespace ,and is having several stellar and fiery faces heating up the entire cosmic creation,and the two powerful eyes of sun and moon for the earthly observer to enter that energy world of unknown through the

known.It is the all witnessing time .All the beings and their karma are born,exist and merge in that only.Therefore they are not different from that great energy source.When one perceives this truth,we feel that this temporary existence and the luxuries etc are nothing .This janma which is limited by a specific time and place is only a paramaanu in that thejorasi of cosmic existence .That is why we get all our power or sakthy to withstand all hardships of life with the knowledge of Athman.Those who does not know this ,again and again fall into the sorrows of samsara .This play of life is seen by me,your loved one,with a compassionate heart which drips with the nectar of your love and compassion.

Sl 20 *Dyaavaaprithivyoridamantharam hi  
Vyaaptham thwayaikaina disaascha sarvaa:  
Drashtwaadabhootham roopamugram thavedam  
Lokathrayam pravyathitham mahaathmam*

Between the aakasa and bhoomi,in all directions and in the intervals between them – everywhere you alone exists and is seen by me.Seeing this wonderful and the ugra form the three worlds have become afraid.

The three worlds are afraid of the thejoroopa of God, but , I ,your bhaktha ,like Prahlada seeing the Narasimha form of you,is unperturbed and praise you with sweet words of musical poetry.I have become abhaya and sorrowless being your loved one.I visualize this madhura roopa in daily meditative moments as thejorasi and have no fear when I directly perceive it .The moment you decided to bestow your karunya in me ,and made me the flute in your hands so that I sing your praise in sweet language ,both prose and poetry ,you have worn me as the Pranava ,the akshara in your Chidaakaasa ,and from that date I have been a jeevanmuktha .

Sl 21:- *Ami hi thwaam surasandhaa visanthi  
Kechidbheethaa :praanjalayo grunanthi  
Swastheethyukthwaa maharshisidhasanghaa  
Sthuvanthi thwaam sthuthibhi:pushkalaabhi:*

The groups of sura ( divine beings) reach you.Some being afraid of you ,fold their hands and worship you.The groups of sidha and rishis say “Swasthi”and and praise you with sthothra (hymns).

Sl 22. *Rudraaditya vasavo ye cha saadhyaa  
Visweswinou maruthaschoshmapaascha  
gandharvayakshaaasurasidhasanghaa  
Veekshanthe thwaam vismithaaschaiva sarve*

All the Rudra,Aditya,Vasu,Sadhyaa,Viswedeva,Aswini,Maruths,Pithrus who eat heat (Ushmapaa),Gandharva, Yaksha,Asura and sidha in groups see you with wonder .

Sl 23 *Roopam mahathwebahuvakthranethram*

*Mahaabaaho bahubahoorupaadam  
Bahoodaram bahudamshttraakaraalam  
Drishtuua lokaa:pravyathithaasthathaaham  
Sl 24 Nabha:sprisam deepthamanekavarnam  
Vyaathananam deepthavisaalanethram  
Drishtuua hi thwaam pravyathithaantharaathmaa  
Dhrithim na vindaami samam cha vishno*

Seeing your wonderful and great form with innumerable faces,eyes,thighs,feet ,stomachs, and so many teeth ,the worlds are afraid and they tremble in fear.I am also afraid of this form.Vishno,Seeing you like this,with the lighted up ,multicoloured ,open-mouthed and bright eyed form touching the heavens ,my courage and my peace leaves me. From the 17<sup>th</sup> sloka the word “Thejorasim”onwards ,Arjuna had been in a Samadhi state of bliss .Now he is returning back today to day vyavaharika state (this is called a vyuthanachitha state).From the greatest swanubhoothi level he comes back to ordinary loukika level with these words of fear .He is afraid of seeing the destructive power of Krishna as God or Time.Though he knows that death is mandatory ,and one should not be afraid of it ,he cannot think of that terrible death .All beings as soon as they are born know that the death also is a truth .Yet they do not want to get accustomed to that fact .Arjuna is also behaving like that here.He is not behaving as a yogin but as an ordinary man.he does not want to immerse or merge with that limitless Thejorasi ,though it means merging in Brahman ,but wants to keep his limited personality distinct from that . Therefore he is afraid of the viswaroopa of God.

*Sl 25 Damshttraakaraalaani cha the mukhaani  
Drashtwaiva kaalaanalasannibhaani  
Diso na jaane na labhe cha sarma  
Praseeda devesa jagannivaasa*

Seeing your terrible face with long teeth ,and similar to fire of delusion ,I am unable to know the directions.And I am not getting bliss .(sharma).Devesa,Jagannivaasa,Be merciful to me.

All human beings are bound by the limits of time,space and directions.That world limited by timespace and directions being familiar ,is considered safe and people like only that safety and familiarity.We are all slaves to that feeling.This is the only reason why man is afraid of that truth which is indivisible into time,space or directions .The ordinaryman is afraid of Parabrahman .Only a very rare Yogin is really brave to see it and enjoy it.Arjuna being a Kshathriya is rajasic and not sathwik and hence he is not a yogin and that is why he is unable to look at that form for a prolonged time.

*Sl 26 Ami cha thwaam dritharaashtrasya puthraa:  
Sarve sahaivaavanipaalasanghai:  
Bheeshmo drone:soothaputhrasthathaasou  
Mahaasmadeeyairapi yodhamukhyai:  
Sl 27 Vakthraani the thwaramaanaa visanthi  
Damshttraakaraalaani bhayaanakaani*

*Kechidwalagnaa dasanaanthareshu  
Samdrishyanthe choornithairuthamaangai:*

I can see the sons of Dhritharashtra ,Bheeshma,Drona and Karna ,and all our brave soldiers entering you.They fall into your terrible mouth with sharp long teeth,quickly .They have lost heads and are seen hanging on to your teeth.The heads have become dust quickly.

Death is a fact and every one has to die one day .You and I will have to die .Only difference is in the time of death (and of birth).If birth is a beautiful event death also is a beautiful event .That is a experience which Krishna had explained to Arjuna earlier. Yet,when the death is perceived face to face,because of the rajasic predominance Arjuna see it not as beautiful but as a terrible one.He picturise the janma of humanity falling into the grip of death as if moths in a fire.He gives more beautiful similies in next sloka.

*Sl 28 Yathaa nadeenaam bahavombuvega:  
Samudramevaabhimukhaa dravanthi  
Thathaa thavaami naralokaveeraa  
Visanthi vakthraanyabhivijwalanthi*

Like river water flowing from different directions flow facing the ocean ,all these brave men are entering your burning mouths.

*Sl 29 Yathaa pradeeptham jwalanam pathanghaa  
Visanthi naasaaya samrudhavegaa:  
Thathaiva naasaaya visanthi lokaa:  
Thavaapi vakthraani samrudhavegaa:*

Like butterflies about to die fly to fire and jump into it,people and worlds ,fall in your face for destruction.The worlds falling into the opened mouth of time for destruction is what we now call thamoloka or the blackhole.

*Sl 30 Lelihyase grasamaana:samanthaath  
Lokaansamagraan vadanaijwaladbhi:  
Thejobhiraapooryajagathsamagram  
Bhaasasthavograa :prathapanthi vishno*

By your burning face from all sides you grasp all worlds and lick and eat up them.Your hot light ,by its energy fills all worlds and makes them hot and suffering. The enjoyer of all worlds is the time which engulfs and destroys all whwn time for destruction comes.That Bhoktha,eats up all with licking and with enjoying the taste .The digestive power of that terrible Kaala is very hot .The Vishnu who is sarvavyaapi,covers all worlds with rays of energy .Earlier it was said that the pithru or ancestors are Ushnapa or drinkers of heat. Like the heat of the funeral pyre ,they drink the heat of the cosmic time also.Arjuna wants to know the secret of time.Surya is Kalathman as far as earth and its beings are concerned.That secret of time is known only to Krishna ,who is the Mahaakaalakaala and who has the energy of a 1000 suns as said before.

Sl 31 *Aakhyaahi me ko bhavaanugraroopo*  
*Namosthu the devavara praseeda*  
*Vijnaathumichaami bhavanthamaadyam*  
*Na hi prajaanaami thava pravrithim*

Tell me ,Bhagavan,Who are you with such a terrible form?The greatest of the Gods ,be compassionate and bless me.Namaskaram to you.I want to know you,the Aadipurusha .I cannot cognize your pravrithi(your functions).

This Arjuna is telling Krishna ,his childhood friend and relative .So ,the gravity of transformation that had happened in Arjuna’s personality can be assessed.

Sl 32 *Sreebhagavaanuvaacha*  
*Kaalosmi lokakshayakrithpravridho*  
*Lokaansamaaharthumiha pravritha:*  
*Rithepi thwaam na bhavishyanthi sarve*  
*Yevasthithaa :prathyaneekeshu yodhaa:*

Sri Bhagavan said:- I am Kaala ,the one who destroys Loka(worlds)and get increased .(pravridha).My pravrithy is destruction of worlds.Even if you stop fighting ,all the warriors on both sides will have to die.No one will remain.

The function of time is to destroy worlds.Whatever is born has to get lost into the great silence of Kaala or time and forgotten.At the same time time increases with every day, every moment and is Vridha ,or very very old,ancient.The new years come and enrich its age .The taste of newer and newer generations of beings is enjoyed by itand by that food it grows old and ancient.Even if one individual wants to get out of this Ritha or order which is rhythmicallycyclical,he cannot do that.Simply by avoiding ones karma or functions no one ever can win the time or Kaala (death).This ultimate truth is something every human being should know,but unfortunately does not know,or forgets to know.

Sl 33 *Thasmaaathwamuthishta yaso labhaswa*  
*Jithwaa sathrunbhukshwa raajyam samrudham*  
*Mayaivaithe nihathaa:poorvameva*  
*Nimithamaathram bhava savyasaachin*

Therefore ,Get up.Win over the enemies and get fame .Rule over the rich empire with dharma.I have already killed ll these warriors.Savyasachin,you are only a Nimitha .

Arjuna had an ego that he is a savyasachin.He can do battle with both arms and in both day and night .After destroying the entire Kuru army which included Bheeshma and Karna ,Arjuna should not feel the ego that “I have destroyed the kurus because I am savyasachin”.The sight of Viswaroopa and the perception of power of death ahs made Arjuna humble as well as confident of his winning .

On the other hand it had also taken away his guilt feeling that I willhave to kill Bheeshma and Drona .The likelihood after the battle of remorse and guilt for killing them also is taken away by Krishna by showing Viswaroopa.So the sight,the word savyasachin etc has

specific meanings attached to context. Every type of mental confusion already present as well as likely to happen after the war is removed from Arjuna's mind by Krishna, his charioteer. He is leading not only the war chariot of Arjuna but his life's chariot too. What Arjuna has to do is do his swadharma as a kshathriya and fight with all his efficiency dedicating all the fruits and the karma too to Bhagavan in full faith in him. Arjuna cannot destroy the entire army alone and it is with help of Kaala that he is doing that. And Arjuna cannot protect the people whom he wants to protect too, because they have already reached the kaalamrityu. Thus Bhagavan points out the power of time. The apt answer to the questions who are you and what is your function.

Sl 34. *Dronam cha bheeshmam cha jayadratham cha  
Karnam thathaanyaanaapi yodhaveeraan  
Mayaa hathaasthwam jahi maa vyathishta  
Yudhyaswa jethaasi rane sapathnaan*

Drona, Bheeshma, Jayadratha, Karna, and other great soldiers are already killed by me and you can now kill them. In this battle you will win your enemies. The truth of these words one can understand from the entire story of Mahabharatha and how these four great war victories happened to Pandavas.

Sl 35 *Sanjaya uvaacha  
Ethaschruthwaa vachanam kesavasya  
Krithaanjali rivepamaana :kireeti  
Namaskrithwaa bhooya evaaha krishnam  
Sagadgadam bheethabheetha: pranamya*

Sanjaya said:- hearing these words of Kesava, Arjuna in fear, trembled and did namaskara of Krishna with folded hands and with sweating and fear and with trembling faltered voice said.

Sl 36 *Arjuna uvaacha  
Sthaane hrishikesa thava prakeertyaa  
Jagathpraharshyatyanuranjathe cha  
Rakshaamsi bheethaani diso dravanthi  
Sarve namasyanthi cha sidhasanghaa:*

Arjuna said:-

Rishikesa, seeing your fame the worlds are happy and pleased. The rakshasa in fear liquefy into directions. Sidhasangha do namaskara. How great is the Mahima of Kaala (time)! By its mahima not only pain but pleasure also happens. When the light of wisdom spread in the dark caves of ignorance, darkness liquefies and disappears. All good people praise the mahima of Kaalapurusha. Bhagavan is Indriyadheeswara and Rishikesa. Therefore he gives bliss and shanthi to sidhaloka and sajjana.

Sl 37 *Kasmaacha the na nameranmahaathmam  
Gareeyase brahmanopyaadikarthre*

*Anantha devesa jagannivaasa  
Thwamaksharam sadasathathparam yath*

Mahathman, Who will not do worship and namaskaram to you ,who is greatest and the first creator of even the barhma. Jagannivasa, You are that Akshara beyond sath and asath and the sathasath and its param .

Sath and asath are the two opposites or dualities. Beyond that is the Thath .(In thath Thwam Asi). You are even beyond that parama and is the akshara ,pranava .(Thwam)

*Thwam Aksharam Sad Asad Thath param yad .*

You are Aksharabrahman. By knowing your thathwa ,I have become the luckiest of the luckiest on this earth.

*Sl 38 Thwamaadideva: purusha: puraana:  
Thwamasya viswasya param nidhaanam  
Vethaasi vedhyam cha param cha dhaama  
Thwayaa thatham viswamanantharoopa*

You are the Adideva ,Puraanapurusha. You are the known and the knower. You are the paramadhaama. Anantharoopa, you are expanding and spreading in all the cosmos and beyond. The known, knower and the knowledge become ONE in advaita . Arjuna is praising Krishna in that mental state now ,because he had been given direct perception of truth

*Sl 39 Vaayuryamognirvarunaa: sasaanka:  
Prajaapathisthwam prapithaamahascha  
Namo namasthesthu sahasrakrithwa:  
Punascha bhooyopi namo namasthe*

You are Vaayu, Yama, Agni, Varuna, Moon ,prajapathy and pithamaha. Namaskara to you. Getting the experience of Ekam sad vipra bahudha vadanthy ,Arjuna here worships Lord in all forms .

*Sl 40 Nama: purasthaadatha prishtathasthe  
Namosthu the sarvatha eva sarva  
Ananthaveeryaamithavikramasthwam  
Sarvam mamaapnoshi thathosi sarva:*

You are sarvam(all). Namaskaram to you from behind and front. From all sides. You are ananthaveerya and amithavikrama and is everywhere ,You are everything. Sarveswaravaada is the heart of Advaita. There is only one God .That is Ekeswaravaada of Advaita. Then advaita goes a step further. It says. ‘There is only one God. There is nothing but God. Everything is God’.

*Thwam Ekam.  
Isavasyam Idam Sarvam.  
Sarvam Brahmamayam.*



Only then one can see God in everything including nonliving things,nature,trees ,birds,all beings and live co-operatively with ahimsa and love and friendship to all and with eco-friendly ways.That is the importance of advaita and its use even in the present times and the times to come.

Sl 41 *Sakhethi mathwaa prasabham yaduktham*  
*He Krishna he yaadava he sakhethi*  
*Ajaanathaa mahimaanam thavedam*  
*Mayaa pramaadaath pranayena vaapi*  
Sl 42 *Yachaaavahaasaarthamasathkrithosi*  
*Vihaarasayyaasanabhojaneshu*  
*Ekothavaapyachyutha thathsamaksham*  
*Thathkshaamayee thwaamahamaprameyam*

Without knowing your greatness ,thinking that you are only my friend ,or by my extreme love to you,I have called you He,Krishna,He friend etc in a careless way.While playing, sleeping,sitting,eating together ,either while we were alone or in front of others I might have mocked at you .Achyutha,pardon for all those doings .I request you,who is apameya.

In Samkhyayoga 54<sup>th</sup> sloka Arjuna asked how will a sthithapragna behave,and talk and conduct himself in the world.The familiar friend and relative Krishna is a scholar but is not a sthithapragna ,Yogin ,in his eyes when he asked that question.But when he saw the viswaroopa ,he calls him the greatest immeasurable yogin beyond everything and everybody else.This great Yogeeswara,wearing all the jyothishchakra and stellar galaxies etc within his heart as a paramaanu ,and in whom they take origin,exist and merge, had been slighted knowingly or unknowingly by me.That feeling is now the uppermost in Arjuna's mind. There is a saying.Familiarity breeds contempt.And friends and relatives are often the last to realize the yogic power of a person due to this.Only when one enters deep into the ideological world of the yogin ,one can know him ,not by mere sight of person or by superficial familiarity.Arjuna now understands his own folly. That which is measured (Mithi)is meya.Bhagavan is Ameya ,or immeasurable.Earth is meya or measurable ,cosmos is meya ,or measurable and Bhagavan is ameya ,beyond anything that can be measured.Earth is measured and cosmos is measured by the measurement of Jya and Jyo (Jya is chaapa/dhanu and Jyo is light )and hence the science of measuring earth and cosmos is called Jyamithi and Jyothisha.The former word was taken by modern science as Geometry (measurement of earth).But by measuring the jya,one is also measuring the Jyo and hence the word Jyamithi in Sanskrit means measuring celestial objects and light .Since Bhagavan is beyond all such measurements he is ameya,aprameya.

Sl 43 *Pithaasi lokasya charaacharasya*  
*Thwamasya poojyaschagururgireeyaan*  
*Na thwathsamosthyabhyadhika:kuthonyo*  
*Lokathrayepyaprathimaprabhaava:*

You are the father and the greatest Guru of all moving and nonmoving beings and all lokaas, worshippable by all. There is no one equal to you in the three worlds. Who is greater than you ! The one with incomparable might!

Sl 44 *Thasmaadpranamy pranidhaaya kaayam*  
*Prasaadaye thwaamahameesameedyam*  
*Pitheva puthrasya sakheva sakhyu:*  
*Priya:priyaayaarhasi deva sodm*

Therefore ,I doing a dandanamaskara, worship and please you who is the Isa and the one to be praised by all. Like a father that of his children, like a friend that of a friend, like a lover that of his lover ,Deva, pardon whatever wrong I had done to you unknowingly or knowingly.

Sl 45 *Adrishtapoorvam hyashithosmi drishtwaa*  
*Bhayena cha pravyathitham mano me*  
*Thadeva me darsaya deva roopam*  
*Praseeda devesa jagannivaasa*

I am happy seeing what I had seen never before. Yet, the fear in my mind has created a tremble in me. Deva, show me your old form itself. Be merciful!

Sl 46 *Kireetinam gadinam chakrahastham*  
*Ichami thwaam drashtumaham thathaiva*  
*Thenaiwa roopena chathurbhujena*  
*Sahasrabaaho bhava viswamoortha*

As before ,with crown, mace, chakra and padma and conch ,with the four arms let me see you. Sahasrabaho, (one with 1000 arms), do take your four-armed form itself. The deep and wide oceans and sky and Vishnu has blue colour .They have the yellow silky garment of mareechimaala .The fourlimbed swasthika of that form enlightens my mind. The four arms wearing the four Bhadra ,that Rishabha of the Vedas with four horns, is remembered forever. In one arm the Mahasudarsana or the wheel of time. That kaalachakra which is terrible for all is loved by me ,the meditator of that Chakra of time forever. It is sudarsana (good sight) for me. The other hand holds the dextrorotatory white conch, panchajanya .Its pranavadwani blooms as thousands of thousand -petalled manipadma in me forever. Krishna, aren't you wearing one among those manipadma in my pragna ,that you playfully hold in your third hand ? By the madhuvidya of that sahasranaama ,you always fill the moorcha of aananada (bliss) in me .That Koumodaki in your 4<sup>th</sup> hand is enjoyable to earth ,because it destroys the durjana on earth and protects sajjana. Take that Viswamohana form and bless me !

*Mukhe mandahaasam nakhe chandrabhaasam*  
*Kare chaaruchakram sureshaabhivandhyam*  
*Bhujange sayaanam bhaje padmanaabham*  
*Hareranya daivam na manye na manye.*

Sl 47 *Sreebhagavaanuvaacha*  
*Mayaa prasannena thavaarjunedam*  
*Roopam param darsithamaathmayogaath*  
*Thejomayam viswamananthamaadyam*  
*Yanme thwadanyena na drishtapoorvam*

Sree bhagavan said:-Arjuna,I am pleased with you .That is why this parama form of mine was shown to you by Athmayoga.This viswaroopa is anantha and and anaadi .No one except you have seen this form.

Sl 48 *Na vedayajnaadhyayanairna daanai:*  
*Na cha kriyaabhirna thapobhirugrai:*  
*Evamroopa:sakya aham nriloke*  
*Drashtum thwadanyena kurupraveera*

The greatest warrior among the Kuru kings,Among men ,no one except you had the privilege of seeing it.This is not seen by learning of veda,swadhyaya,giving of alms, karma,or by great austerities and penances.

By 47 and 48 sloka ,Krishna has pointed out that yogadarsana is the fruit of upaasana and love and not of anything else.And that is what is called bhakthi.

Sl 49 *Maa the vyathaa maa cha vimoodabhaavo*  
*Drishtwaa roopam ghoram eedringmamedam*  
*Vyapethabhee:preethamanaa:punasthwam*  
*Thadeva me roopamidam prapasya*

Do not worry seeing this terrible form of mine.And do not become disturbed also.Being abhaya(fearless)and with love see me.Now see my old form.

The Kaala has two faces .One is soumya(shantha-peaceful,quiet)and the other is ugra (terrible,cruel).It is mrityu.Seeing it man become afraid and thinking of his own inability in front of kaala become sad.But Krishna says that sorrow is unnecessary .Take it as a law of nature .It is foolish to be sad about something over which no one has any control. The soumya form every one loves.The creation and preservation is its functions and they are loved by all.That form is pleasing to all beings.That is amritha for all.Arjuna saw both these bhaava in Krishna by his blessings.

Sl 50 *Sanjaya uvaacha*  
*Ityarjunam vaasudevasthathokthwaa*  
*Swarkam roopam darsayaamaasa bhooya:*  
*Aaswaasayaamaasa cha bheethamenam*  
*Bhoothwaa puna:soumyavapurmahaathmaa*

Sanjaya said.Saying thus ,Vaasudeva showed his old form to Arjuna.Taking the familiar soumya form ,he consoled the friend who was afraid .

Sl 51 *Arjuna uvaacha*

*Drashtwedam maanusham roopam thava soumyam janaardhana*  
*Idaaneemasmi samvritha:sachethaa:prakrithim gatha:*

Arjuna said:Janardhana,Seeing this peaceful human form of yours I have become peaceful and attained my own state . Arjuna thus drank in that familiar beautiful form of Krishna which he loved ,with the eyes wearing the anjana of bhakthi.

Sl 52 *Sreebhagavaanuvaacha*

*Sudurdarsmidam roopam drishtavaanasi yanmama*  
*Devaa apyasya nityam darsanakaamkshithaa:*  
*Naaham vedairnathapasaa na daanena na chejyayaa*  
*Sakya evamvisho drashtum drashtavaanasi maam yatha*

Sree Bhagavan said:- This form which you just saw ,is difficult to be seen.Even the deva desire to see this everyday.

Sl53 *Bhakthyaa thwananyayaa sakya ahamevamvidhorjuna*

*Gnaathu drashtum cha thathwena praveshtum cha paramthapa*

You cannot see this form with veda,thapas or giving of alms.Yet you have seen it. Krishna again hints the power of love/bhakthi over these .

Sl 54 *Madkarmakrithmadparama madbhaktha:sanghavarjitha:*

*Nirvaira:sarvabhootheshu ya:sa maamethi paandava*

Arjuna,Paramthapa,To know me theoretically like this and to know me thus ,and to enter me and become one with me ,bhakthy alone will help.Nothing else.(Bhakthyaa thwnanyayaa sakya). Thus swanubhoothi(own experience )and bhakthy are one.That is why Sankara categorically said that not only logic and arguments and knowledge but swanubhoothi also is essential for one to climb the sarvagnapeeta.His bhakthilahari is seen in his hymns and in his soundaryalahari and Sivanandalahari etc.Those who argue that these are not Sankara's creations ,is denying him the expression of his swanubhoothi. The experience and thanmayeebhaava with the bhoothamaheswarabhaava ,and then singing in the ecstasy of it,and communicating the experience in logical scientific language should combine in a sarvagna.Sankara has not denied bhakthy .He has not denied swanubhoothi.On the contrary has said that swanubhoothi is essential part of wisdom.No yogin will ever say that Iswarapranidhana is not a limb of yoga and it is not important for Samadhi state.Inits ultimate state bhakthi and gnaana are one .therefore Sankara has called the 55<sup>th</sup> sloka as Sarvaarthasaara(essence of all meanings).

Pandavaa,Doing all karma as dedication to me,considering me as the ultimate refuge, being my Bhaktha,being samgharahitha(without attachments)without enmity in any bhootha,(with perfect ahimsa of word,deed and mind)who lives,he alone reaches me. Ya :sa :maam is that one who reach me.But it is also "That one is me".That who has reached Iswara is Iswara itself.In this way bhaktha becomes one with bhagavan and is

bhagavan himself.Nara is Naarayana .The known and the knower and knowledge merges as one.Upasaka,upaasanaavishaya,and upaasana become one.Gnaatha,gneya and gnaana become one.This adwitha anubhava or swanubhava is in the ultimate bhakthi state.The second line of this sloka is “Madbhaktha:Sanghavarjitha”.When Sankara says that this sloka is sarvaarthasaara ,I cannot understand how the scholars say that Sankara was against bhakthi .Either they have not read Sankara properly and understood him or they have some selfish motive to deny him his swanubhoothi and picturising as a empty scholar without advaitaanubhoothi.

## **Chapter 12.** **Bhakthiyoga**

In the 6<sup>th</sup> chapter concentration or dhyana and sradha were discussed .That opens the introduction to gnaana as well as upaasana and bhakthi.The 7<sup>th</sup> chapter discussed the ways of making the concentration or dhyana towards God(Iswaraabhimukha).In 8<sup>th</sup> chapter it was discussed how one can continue that saadhana till the end of ones life.That is also called Saathathyayoga.In 9<sup>th</sup> chapter the way of dedicating everything in God was discussed.After that Athmasamarpana forever ,how one experiences Athmasakshatkara and get Brahma experience on everything from Cosmos to paramaanu is described.And in 11<sup>th</sup> chapter the cosmos was seen in every paramaanu and the viratdarsna became ones swanubhoothy.Thus slowly and steadily ,by step by step,Krishna enters Bhakthiyoga .It is a comparatively small chapter.But is flowing with nectar.Krishna himself calls it Dharmyaamritham.Each and every word in this chapter is sweet as amritham. Vinobha bhawe says that 12<sup>th</sup> chapter is sacred theertha .Even with adrop of nectar one gets Mrithasanjeevanam.Therefore Krishna decided that 20 drops are enough in this chapter. Bhagavan being the greatest healer know the required dose of the nectar to heal all illnesses. This chapter is a condensed summary of all that is said so far.Before concluding the second part THATH,Bhagavan summarises everything that is said ,again,so that the listener do not miss the true message.

*Sl 1 Arjuna uvaacha*

*Evam sathathayukthaa ye bhakthaasthwaam paryupaasathe  
Ye chaapyaksharamavyaktham theshaam ke yogavithamaa:*

Arjuna said:-Like that ,those bhaktha who are always fixed in your yoga , is doing upaasana of Aksharabrahman itself.Among those bhaktha who is the greatest Yogi?

*Sl 2 Sreebhagavaanuvaaacha*

*Mayyaavesya mano ye maam nityayukthaa upaasathe*

Sree Bhagavan said:-By total adherence of mind in me,with eternal yoga,with sradha in that which is beyond all,whoever does upaasana on me ,is the best yogin is my opinion (Matham).

The word Mayyaavesya Mano is beyond translation.The word adherence or attachment do not seem appropriate.The aavesha of God in ones mind becomes constant presence of God in your thought and you become God or there is oneness of God with the devotee.

The Naradabhakthisoothra has showed how this happens as pointed out in a previous chapter. In common parlance when people say “That a Gandharva has done aavesha on that lady” etc means that the lady concerned is one with a gandharva/or a divine personality .But here the Aavesha is by mind on God ,in a reverse order. The mind do aavesha of God, and thus bring God into ones mind by that action. The process is the same but the direction has changed.

*Sl 3: Ye thwaksharamanirdeshyamavyaktham paryupaasathe*

*Sarvathragamachinthyam cha kootasthamachalam dhruvam*

*Sl 4 Samniyamyendriyagraamam sarvathra samabudhaya:*

*The praapnuvanthi maameva sarvabhoothahithe rathaa:*

Whoever does upaasana on the AksharaBrahman which is everywhere, which is beyond thoughts, which is kootastha(central)achala(movementless)dhruva(fixed axis) indefinable and unmanifested and eternal , they have controlled all indriyas ,and have become equal in intelligence (sarvathra samabudhaya: means equality in everything and in everybody , through intelligence)and with desire for the welfare of all ,reach me only.

Sradha (concentration)or ekagratha ,being of oneness(thanmayeebhaava with the object meditated upon)etc are needed both for nirguna and saguna upasaka alike. For saguna upasaka to do meditation there is a help or a symbol .There is a vishaya for thinking. But for nirguna upasaka these are not there .The unmanifested,unthinkable formless is the vishaya of upasana for him. This is more difficult and only extremely intelligent people can do it and therefore to say that it is possible to do this on a mass scale is foolishness. One has to grow from a child to become a adult, a mature individual. To try to make a child or infant behave like an adult is detrimental to its mental growth. Therefore the saguna upaasana has its rightful place in mans mental growth process.

*Sl 5. Kleshodhikatharastheshamavyakthaasakthachethasaam*

*Avyakthaa hi gathirdu:kham dehavadbhiravaapyathe*

For the Nirguna upasaka who has minds attracted to the unmanifested difficulties are more .Because for a person with a manifested body, the journey to the unmanifested avyaktha is always painful and gives sorrow. Body is manifested. It is temporary. A sadhaka with body ,in his journey to the unmanifested ,has to suffer a lot of difficulties and hardships. For the word Dehavadbhi, Sankara gives the meaning Dehaabhimaanavidbhi .For a human being with dehabhimana(the feeling that I am the body)to reach a state without it ,residing within the body is difficult is the meaning. Taht is why sushupthy without dehabhimana is shown as an example for yogic Samadhi. It is true that sagunopaasana is easy and majority of human beings are fit for that only. But it does not mean that Nirgunopasana is impossible. Rare individuals with the subtlest of intelligences actually can do it ,but it never is a mass process .For this one has to first have lack of body consciousness and ego that I am this body, I am doing this, I am feeling that ,I and You are different ,I have to win over another, I have to convert another to my viewpoint etc etc .This is a difficult state to achieve for common people. But rare individuals love to do such difficult things .Making the impossible possible is a bliss for

the rare genius .This rasa or bliss is in the Nirguna upaasaka and that also is swabhavika ,though rare for common man's point of view.The nirguna upasaka meditating on aksharabrahma as nirguna is attaining this state of natural bliss too.

*Sl 6 Ye thu sarvaani karmaani mayi samnyasya mathparaa:*

*Ananyenaiva yogena maam dhyaayantha upaasathe*

*Sl 7 Theshaamaham samudharthaa mrityusamsaarsaagaraath*

*Bhavaami nachiraathpaartha mayyavesithachethasaam*

Whoever sacrifices all his/her karmas in me (mayi sanyasya is the word),and being my eternal lover,(mathparaayana)with the rare yoga (ananyenaiva yogena= with yoga which is not seen in any other/with nothing except that yoga)meditates on me and does upasana ,for them who has the chethas which is Mayyavesitha (see description of this word in previous sloka also)I ,myself become the samudharthaa(one who awakens or protects /brings out)from the ocean of deaths and samsara.

To bring out or protect from the cyclical deaths and births of bhavasaagara ,in its literal meaning has been taken in all saguneswara ways and in the semitic religions as leading out of hell to heaven as a leader or a pathfinder/showing the way etc .Thus the concept of the dead mans soul by a parshada,by a angel or by a pure soul /deva etc happened in saguneswara concepts.This literal meaning is not what is said here in Geetha.By ekagrabhakthi and dedication of all karma for God which is in everything ,and in every being,one can cross the samsara of cyclical deaths and births and for that God himself gives Jeevanmukthy in this world itself is what is meant here.For a bhaktha dedicating everything for sarvabhoothahitha,since every bhootha is God himself,God gives jeevanmukthy and he by his own effort with Gods grace is saved from sorrows of samsara .It is not after death,but while we are alive ,that Geetha gives this jeevanmukthi.

*Sl 8 Mayyeva mana aadhaasthwa mayi buhim niveshaya*

*Nivasishyasi mayyeva atha oordhwa na samsaya:*

Fix mind in me alone.Do avesa of your budhi(intellect)in me only.After that ,you will live in me only .There is no doubt.(The word atha urdhwa is actually beyond that or above that.I have given it as after that .Because ,beyond the fixation of mind and intellect in me,is the living in God .And it can be also translated as after that as well.)Thus when the advaita between “You and Me”happen and we merge as One ,what difference is there between Bhagvan and Bhaktha ?

*Sl 9. Atha chitham samaadhaathum na saknoshi mayi sthiram*

*Abhyaasayogena thato maamichaapthum dhananjaya*

Suppose you are unable to fix chitham in me in perfect Samadhi ,try by practice (abhyasayoga)to reach me.If you really desire me you will be able to do it. If 24 hours is not in Samadhi ,at least give one hour or two hours for it.Or may be at least half an hour a day.If that too is notpossible ,try to do that for five minutes,or one minute ,or even a

muhoortha daily so that by constant practice one can increase the time of practice. This is a practical advice only for achieving concentration or sradha.

Sl 10 *Abhyaasepyasamarthosi mathkarmaparamo bhava  
Madarthamapi karmaani kurvansidhimavaapyasi*

Suppose you are even inefficient to do the abhyasayoga ,do your karma for me. Just by doing karma with dedication in me also you will get sidhi. Thus Krishna gives gradations of human capabilities of sradha for achievements and different methods are given for different gradations of people.

Sl 11. *Adhathadapyasakthosi karthum madyogamaasritha:  
Sarvakarmaphalatyaagam thatha:kuru yathaathmavaan*

If you are unable to do even that ,with dependence of yoga of me,controlling senses ,all fruits of karma can be sacrificed in me. Do karma without desire for its fruits. All these methods are great and suitable for different personalities depending upon their nature. Select any one of them and try to live accordingly.

Sl 12 *Sreyo hi gnaanamabhyaasaagnaanaaddhyaanam visishyathe  
Dhyaanaathkarmaphalatyaagaaschaanthiranantharam*

Gnana is more Sreyaskara than abhyasayoga. Dhyana is greater than gnaana. Karmaphalathyaga is greater than dhyana. because after that man gets shanthi. All the efforts of man is to get peace or shanthi. Where is shanthi for a mind which desires this and that forever and tries to get them and do not get it. For the Nishkamakarmayogin who sacrifices all the fruits of actions to God and does all karma for the sake of sarvabhoothahitha without selfish motive ,permanent shanthi is achieved. If a mother is asked which of your children are the dearest ,it will be difficult for her to answer. If some one asks whether you like the left eye or the right eye best, then also the answer is difficult. Arjuna's question is like that .He has asked Krishna which of his bhaktha is more dear to him. Is it saguna upasaka or Nirguna upasaka? Here Krishna gives an answer that does not discriminate any one .All devotees are dear and their ways are different because of their differences in abilities only and God knows that. From next sloka onwards Krishna gives the qualities and lakshana of the dearest devotee .If these are there whichever path the devotee takes, he/she is dear to God.

Sl 13 *Adhweshtaa sarvabhoothaanaam maithra:karuna eva cha  
Nirmamo nirahamkaara:samadu:khasukha :kshami*

Sl 14 *Santhushta:sathatham yogi yathaathmaa dridanischaya:  
Mayyarpithamanobudhiryo madbhaktha:sa me priya:*

The one who has no hatred to any of the bhootha, and who has friendship and compassion to all, and who has particular attachment to anything ,who has no ego ,who has samathwa (equality) in dualities of pain and pleasure ,who is patient and always happy ,and who is a



yogi, controlled indriya and with fixed will has mind and intellect only in me is my dearest bhaktha.

It is important to note the qualities which Krishna says are dear to him. He does not mention the external rites or the temple/church visits etc. The qualities are all internal guna .

The first mentioned here is ahimsa or not hurting or having enmity to any being .(not only to human race but to all races of animals, plants etc )Friendship and compassion to all beings brings out that quality of ahimsa. By mind, words or deeds do not hurt anything, any body. This itself is being sarvathra samadarshi. (being equal in everything or seeing equality in all ). For such a person there is no particular attachment to any being or sect or race but there is love and compassion for all. This takes away the partialities of individualistic, community and sectarian based differences. If some one does insult the yogin, he does not react as shown by the Bhikshugeetha of Bhagavatham (In Udhavageetha , which is Bhagavans advice to Udhava )He knows that it is a reaction of a unknown or known action which has been committed earlier (this janma or previous janma) and that cause and effect is a natural rule of nature. That sorrows of life come. But a yogin does not react to it with despair or with anger. What will he think then? "*Thath the anukampaam susameekshamaanobhunjaana evaathmakritham vipaakam*" (Bhagavatham). With Gods grace ,only this much ahs happend .will be his reaction. Without hurting even an ant or a worm, by words, deeds or thoughts ,always happy and contented ,as an ocean of love and compassion ,just by his/her presence (saannidhya) he/she makes the world a sacred theertha. He is the theerthapaada or theerthankara.

Sl 15 *Yasmaannodwijathe loko lokaannodwijathe cha ya:*  
*Harshaamarshabhayodvegairmuktho ya:sa cha me priya:*

From whom the world does not flee in fear ,that one who does not flee in fear from the world, and who is liberated from pleasures, anger, fear and desires etc he is dearest to me. The external world does not attract bhaktha .He does not flee from hardships of life. Nobody is afraid of him because they know they wont be hurt by him and he is everyones friend .He is not walking around with a sword in hand, mind or words to hurt people .All beings ,all animals and birds and plants are happy to be in his/her presence because he/she does not hurt nature .The natural ecology is protected in his/her presence. Such ashrama is his/her abode. He/she has no dualities and is in perfect advaita with all nature .In Malayalam literature of yore, existed such a mother ,who wanted the children to grow up like that .The Innathe Amma or Today's mother (poem by Nalapat Narayana Menon in Pulakamkuram). The great critic and former education minister of Kerala Joseph Mundassery once opined that if that poem is taught in the schools of Kerala ,no child will ever go astray in life. But unfortunately for us, this never happened in the schools of Kerala.

Sl 16 *Anapeksha :suchirdaksha udaaseeno gathavyatha:*  
*Sarvaarambhaparityagi yo madbhaktha:sa me priya:*

Bhaktha is the one who does not need anything and does not ask for anything from God. He is internally as well as externally pure. he is efficient in whatever functions he is

doing (daksha).He is not concerned about loss or gain or the results of that functions .Therefore even if loss happens he is not unhappy.He has sacrificed all fruits of action and he is dear to me.

*Sl 17 Yo na hrishyathi na dweshti na sochathi na kaamkshathi  
Subhaasubhaparityaagi bhakthimaanya:sa me priya:*

The one who does not become overjoyed when pleasure comes,and does not get angry to anyone,who does not have sorrows when bad turns in life comes,who has no desires ,and who has sacrificed good and bad is dear to me.

*Sl 18 Sama:sathrou cha mithre cha thathaa maanaapamaanayo:  
Seethoshnasukhadu:kheshu sama:sanghavivarjitha:  
Sl 19 Thulyanindaasthuthirmouni santhushto yena kenachith  
Aniketha:sthiramathirbhakthimaanme priyo nara:*

He is equal in enemy and friend,respect and insult,cold and heat,pleasures and pains,and has no attachments ,and keeps silence equally in insult and praise ,and is satisfied with what he /she has,and without attachment in house and its relations,with fixed intellect is dear to me. In none of these bhakthilakshana pooja,homa etc are mentioned .No external rites are mentioned .The sradha is in increasing the qualities of mind and intellect and bhakthi is that .Note that the lakshana of a gnani,a bhaktha,a sthithapragna,a karmayogi etc are the same as shown by different chapters in the Geetha.

*Sl 20. Ye thu dharmyaamrithamidam yathoktham paryupaasathe  
Sradhadhaanaa mathparama bhakthaasthetheeva me priyaa:*

Which bhaktha becoming my parama(absolute),with sradha do upaasana of this amrithadharma which is said here ,is my most dearest person. Everyone loves to speak of the loved objects.Since bhaktha are dear to Bhagavan ,the words about bhaktha is called as dharmyamritha(sweet nectar of dharma)by bhagavan .The bhaktha are model human beings with athmasakshathkaara and not people who run around desirous of this and that.Their amritha flows down to all beings and makes them happy.The water flow from heights to the downward slopes and then to plains .Like that though they are at the highest peaks of Brahmanubhava ,they come down due to vinaya and compassion to make lives of others fruitful and not for their own selfish motives.Therefore I wear them in my hands (theerthamkara)and wear them on my head (as Ganga)and on my chest I bear their feetmark(Theerthapaada).I worship them with the manipadma in my hands (With all the worlds which represents the lotus in Bhagavans hand).Just for having contact with them and to make them happy ,I,the unmanifested have taken a manifest form and came on earth.Just as my bhaktha meditate on me with love,I too meditate on them with love.It is a mutual love and in that eternal amritha ,we forget ourselves and do the raasleela .The sweetness of that play of mutual love what we see in cosmos as Raasi .Raasichakra,raasaleela and ,rasa of Brahmanubhoothi are symbols of one and the same thing.There is nothing but Brahman and I enjoy that Brahmarasa only forever.

### 3 ASI

#### Ch 13 Kshethrakshethragnavibhaagayoga.

First 6 chapters were Thwam or you ,as Jeevathman.

Next 6 chapters were Thath or I as Paramathman.

The last six chapters are the Aikya of them.The Kriya “Asi”for that layana.The 13<sup>th</sup> chapter first discuss the nitya and anitya as wisdom of kshethragna and the kshethra. Kshethra is anitya and is matter with panchabhootha and its knower or seer is kshethragna , the eternal Athman/Brahman.The energy which is everywhere,in everything. Our body is only a microcosm of the Cosmos which is macrocosm.Therefore Kshethra include both cosmos and the body(Brahmanda and Pindanda).And a kshethra or temple is a symbol of this.The one who resides in it (akam)as well as out (puram)is thus the kshethragna .The concept of a temple as our own body and the deity as our own Athman is a revolutionary idea.Then ,this idea is expanded into entire cosmos ,so that every being is a temple and a deity as as well .Thus everything is Brahman is felt. For this to be practiced every family,every rural and urban area,every region has temples and deities accordingly and the Paradevatha concept developed in this way.To do service to the deity in a temple is thus doing service to own Athman and body ,because it gives one both spiritual,intellectual and physical food,growth and livelihood.Every parent decorating a child,feeding it,teaching the first words to it is actually serving God only ,because every child is God .Thus ,the concept of Advaita and its compassion has to reach the grassroot of social life and India had such a democratic system of overall development in the past.Without knowing properly about the nitya Kshethragna and the anitya kshethra,no one can efficiently perform the duties of a citizen for the wellbeing of all.Therefore these drops of honey from Krishna’s mouth is to be understood in the proper sense

While I was a young infant I used to visit Guruvayur temple with my grandmother.I took three or four seeds of Abrus precatorius from the big Uruli ,in front of the dwajasthamba in one of those visits .My grandmother told me that it is the property of Bhagavan and I have to give it back.One should not desire anything,however beautiful it is,since everything belongs to Bhagvan and if he so wills it will come to us even without our asking.That was my first lesson on Nishkamakarma and aparigraha too.Whenever I remember those seeds which are red and beautiful,I remember the brahmamda of sage Vasishtha ,too.He said;

*Jagad Gunjasahasraani*

*Yathaa samkhyanyanaavanou*

*Aparasparalagnaani*

*Kaananam Brahmanaamavad.*

Vasishtha was Kulaguru of Suryavansi kings and one of the 18 Jyothisha Acharya of the land.He saw the cosmos as a Brahmakaanana(Forest of Brahma)where thousands of seeds of Gunja(Abrus precatorius)without touching each other revolves forever .One can observe it,measure it,merge in the arsthetic beauty of its experience ,and wear it in one’s wheel of heart.But never think that it is mine.It is that of Brahman,of everyone and

everything .That Athmasamarpana or dedication in God gives one Jyothishmathy ,as Vyasa and Pathanjali spoke of in their Yoga aphorisms.Whatever I see is I only , Kshethragna only.In every Kshethra and Kshethragna only ONE exists.

Nalapat NarayanaMenon wrote:-

*When I think of my paths of past  
Strewn with blood of my feet  
Each sharp stone seems a Maheswaralinga  
Each sharp grassblade  
The body of my Krishna.*

The award for love ,nondesirous of fruits of that love,is the Bhagavad Prasaada of that bliss.Each mother ,and father has a story to tell the children.From that story ,the energy of our Kshethragna should light up a small lamp in our children,in our next generation.That enlightenment should awaken a million kshethragna with brightness of a crore suns.

Sl 1 Arjuna uvaacha

*Prakrithim purusham chaiva kshethram kshethrajnameva cha  
Ethadwedithumichaami jnaanam jneyam cha kesava*

Arjuna said:I desire to know about prakrithy,purusha,kshethra,kshethragna ,gnaana and gneya.

Sl 2. Sreebhagavaanuvaacha

*Idam sareeram kountheya kshethramityabhidheeyathe  
Ethadhyo vethi tham praahu:kshethrajna ithi thadvida:*

Sri bhagavan said:-

This body is known as kshethra.The one who knows it is kshethragna according to scholars.

Ksha because it has Kshaya in an orderly fashion (kshaya +decrease and destruction)  
Thra because it is being protected (Thraanana).These two letters combined makes the word Ksethtra.It is a manifested,panchabhoothathmaka thing and has destruction after some time.A field for agriculture,for making a vaasthu also is called a kshethra.One has to measure a kshethra (find kshethraphala) and predict its lifespan.This is doen by vasthupurusha and Kaalapurusha (architects and astronomers/mathematicians).When a seed is sown in a kshethra ,it sprouts and gives fruits.Similarly ,the seeds of prarabdakarma sown in this body gives its fruits too.However much the medical science finds out new medicines and methods to protect the body ,one day ,this body has to die .This kshayishnu nature ,and the power to protect that temporarily or permanently (by medical science or by Athmagnaana)both are in us.Body is anitya,Jada and has mrityu. Athman is nitya,chaithanya and is amritha.This nityanityavasthuviveka is essential for all .

Sl 3 Kshethrajnam chaapi maam vidhi sarvakshethreshu bhaaratha  
*Kshethrakshethrajnayor jnaanam yathajnaanam matham mama*

Bhaaritha,I am kshethragna in all kshethra.Gnana is ksethrakshethragnagnaana is my opinion.

Both nitya and anitya is I. There is nothing except I .The knowledge of kshethra, kshethragna separately and then the knowledge that they are same is Brahmagnana and it is the real gnana.Gnana is Brahmaswaroopa.By association with upadhi ,Brahma in human body resides as a Jeevathman.Jeevathman is usually alpagna(knows only very little).When Brahmagnana is achieved ,jeevathman loses the ego in the body and gets merged with Brahman.The kshethragna in an ant and an elephant is I only .The sarvagna I is seen everywhere in everything ,in all prapancha. The samkhya differentiate between the seer,seen and the knowledge for analysis.Purusha is nirguna and free ,depending upon the anubhoothy of antha:karana.The saguna prakrithy or form and name is destroyed .Even after our form is destroyed ,what remains is the true satya.That is unmanifested absolute truth.

*Athmaa kshethragna ithyuktha:*

*Samyuktha:prakrithairgunai:*

*Thairevathuvinirmuktha:*

*Paramathmethyudhaahritha*(Mahabharatha)

When Athman is bound within body or prakrithy it is kshethragna as jeevathman.

Kaalidasa in Kumarasambhava praise Shiva:-“You are that prakrithy which docheshta for the gain of Purusha.You are that Purusha too,being udaaseena,is the drashta (witness/seer) of that prakrithi.Vyasa in Shanthiparva thinks about the 25 Thathwa of Samkhya and says the one who has known the 26<sup>th</sup> beyond all those thathwa ,is called the Budha. Therefore the general name of Budha is for the one who has known truth .Whatever knowledge we acquire with our gnanendriya ,is what our loka is.Beyond that we do not know any other loka.Therefore prakrithy or jagath itself is gnana .And in that viewpoint ,the purusha who observe and know prakrithi is the gnaatha or knower.The true gneya(to be known)is beyond this gnana and gnatha and is called the paramapurusha.

What is to be made the vishaya of upasana is not visible to our indriya .But is seen or felt by the mind.If it is not visible to the mind/thoughts one cannot do upaasana on it.

Upaasana is thought,analysis ,dhyana .The upasyavasthu need not have a form that is visible to gross eye.But it should have a guna or quality to be thought of and the mind should be able to cognize that guna and only then the mind thinks of it and analyse it.Purusha is nirguna and prakrithi is saguna.Samkhya thinks of them as anaadi ,but imagines as two different things.Nothing is created out of nothing.From satha only everything is created and not from asatha or emptiness.Then how did a sagunaprakrithy originate from a nirguna purusha?If purusha also is saguna he is naswara.By something which has destruction how can the law of cosmos be continued eternally .Therefore the natural theorists have to find out a thathwa beyond saguna prakrithy and panchabhootha . If there is no amrithathwa or eternity ,human beings would not have made so much effort to acquire fame .Why did Spencer and Komte (adhibhouthikavaadins)say that instead of desiring a temporary pleasure ,to do something for the eternal wellbeing of the present and future generations of beings ,is the ultimate responsibility of a human being?The eternal auspiciousness ,the beyond senses and temporary pleasures concept ,came to even these materialist thinkers.From where? If it does not exist ,from where did it come?And if it is natural for human beings ,we have to agree that there is an eternal truth beyond all

seen and known things in this cosmos. And also that a part of it is within us too, and that is why we are able to cognize it. Something which does not exist can never be cognized by human thought. How can one experience that which does not exist? The very experience of eternity by human thought therefore proves its existence, its truth.

When there is no answer for this question, people try to evade it by finding an easy way out. They say: -why should we enquire of things that we don't see with our senses? Know that is seen and love it." The Buddha loved all that he saw and was compassionate to all beings. He taught us to love. But, before he became enlightened, he too had enquired and found out that which is unseen. Seeing the difficulties of an ordinary mind to do so, he said love the seen world. Not because there is nothing beyond the seen worlds. He had searched for it, found it, enlightened by it and then negated it.

All human beings are not ordinary. The thirst to know that which is unknown, is natural to an enquiring mind. To control desire for gnana, the desire for knowing truth is difficult and it should never be controlled too. If that thirst for quest for truth is quenched, the entire human race will be destroyed. It is something which keeps up human beings. Kant, Hegel, Schopenhauer etc were conscious of a single root cause which is beyond spacetime, which is eternal and beginningless, and free and omniscient and equal in everything, and continuous and formless, from which this seen universe originated. Both west and east, philosophically and scientifically had spoken about that truth.

We have knowledge. That is not of this physical body alone. The knower is the Athman. Athman gets the knowledge of the worlds with name and form. It is actually the Athman with knowledge which names each form. (morphological classification of objects). But Athman has knowledge of something beyond all that is seen and known too. That is the root cause of all these. This vasthuthathwagnana is called the gneya (to be known) and not this world of existence. Athman in a person as kshethragna has to know that. Gneya is beyond senses and eternal and is the Brahman. Vedantha accepts the oneness of gnana, gneya and the gnaatha as One, in a state of swanubhoothi. This muhoortha of Oneness is what one experiences in Samadhi. For a knower to be a sarvagna, and to have the gnana of all, there should be an object which is swathanthra (liberated) according to Sankara in Vedanthasuthrabhashya.. When it is said that the external world or prapancha is mithya, it means that the differences of names and forms which we impose on it is untruth or relative truth only. In the thoughts of Kshethra and kshethragna, the existence of a truth beyond the destroyable names and forms of body and cosmos is first established and its differentiation from the transient stressed. Then the root cause of the body and the cosmos is identified as the same single power. (cosmic and bioenergy equated)

*Yatho vacho nivarthanthe*

*Apraapya manasaa saha*

That which is beyond the word, that which is not attained even by the mind, that eternal cause is the Brahman of Vedanthin. The human intelligence can just point it out as opposite of whatever is known with opposite lakshana. To define and give a perfect form or name is impossible. Because it has no sath or asath. That which was there alone, is still there alone, as is said in the Naasadeeyasooktha of Rgveda. The one, whose mind is liberated from all dwanda, knows the gneya and is the gnaatha of Brahma and attains Brahmapada. This aparokshanubhoothi cannot be explained or taught with words (being

beyond words) but can be experienced by one who is having the thirst for that experience of truth.

*Sl 4 Thatkshethram yacha yaadrik cha yadvikaari yathascha yath  
Sa cha yo yathprabhaavacha thathsamaasena me srunu*

What is the swaroopa of this kshethra?What is its Vikaara?From which with what dharma how was it originated?That ksethragna is of which strength?I will tell you these in summary.Listen.

*Sl 5 Rishibhirbahudhaa geetham chandobhirvivihai:prithak  
Brahmasoothrapadaaischaiva hethumadbhivinischithai:*

The various rishis in different ways,with different chandas,logically and with conviction has sung and praised it with Brahmasoothrapada.

Rishi is a darsaka or seer.In Sangham period called a Paarpanar (Paar = to see,the world.Paarpanar=seers /darsaka of the truth/of the world) a synonym for Brahmana and Brahmakshathra .The experience of Brahmathmaikya is Aananda or bliss and that itself is Brahman according to Thaithereeya Upanishad.

Brahmamabhavathiya evam veda:(Brihadaranyaka).Brahmaveda Brahmaiva bhavathi (Mundaka).The one with Brahma experience isbrahman itself and thst is why the word of a rishi as Manthradrashta is respected by others ,not because of the janma.The rishi in brahmanubhava state ,forgets oneself in bliss and sings and thus is a poet/musician /sarvagna/yogi rolled in one and that is why the sloka uses the term “Bahudhaa Geetham” and the fact that the words of Bhagavan also is Bhagavad Geeetha shows he is Brahman itself.

*Sl 6 Mahaabhoothaanyahamkaaro budhiravyakthameva cha  
Indriyaani dasaikam cha pancha chendriyagocharaa:*

*Sl 7 Ichaa dwesha:sukham du:kham samdhaathaschethanaa dhruthi:  
Ethathkshethram samaasena savikaaramudaahritham*

The five mahabhootha,ahamkara,budhi,avyaktha,10 indriya,mind,the five vishaya for the panchendriya are included in the kshethra.This kshethra is described with the vikara like desire,hated,pleasure,pain or sorrow,samghaatham or co-operative associations, chethana, and drithi ,by me.That which is different from the seer is the seen or drishya. The seen world is therefore having a jadathwa(dead matter).Drisyathwath jadathwam. That is described by samkhya with 24 thathwa.

When we imagine a prakrithi that is beginningless and saguna ,naturally the duality or dwaithavaada is generated.Advaithins try to avoid dualities.They say there is only one eternal truth.All others are the reflections of it.Prakrithy or maaya is nitya but is not swathanthra.Saguna is only the reflection of the nirgunaBrahman.There is only one chidvasthu .By the indriyavibrama and agnana it is felt as many forms and names.Thus the nirguna is made saguna by the function of indriya which obstruct the gathi(forward progress or journey)of gnana.The quantum of energy particles in the suns rays are not visible to our naked eye.But our eye see the light.The colours .This agnana of the indriya

is called daiveemaaya. By real gnaana one can get liberation from this limitation. The Maaya that is thrigunathmika is not swathanthra. The indriya are doing adhyaropa of saguna (different names/forms) on the Eka nirgunabrahman and that theory is called Vivarthavaada. The theory that the jagath was originated from union of paramaanu is the Aarambhavaada. Gunaparinamavaada states that ,prakrithy that is eka,satya and thrigunathmika is the root cause of the worlds and by the change(parinaama) in the gunavikaasa(expansion of guna) which it contains ,the world was created and undergoes parinama. This is like the parinamasidhantha of Darwin. Vivarthavada of Advaita finds the limitations of samkhya and naiyayika theories of origin of the cosmos .

The vivarthavada says in the same mooladravya(first matter as cause),aneka(more than one)temporary anityaroopa are being projected (adhyaropa). According to this the question of Sathkaryavaada”How can the truth or satha be originated from asatha or untruth” does not arise at all. Because there is no duality of sath and asath for advaita. There is only one ekavasthu,thechaithanya or energy. That energy is manifested in many ways and understood in many ways. Thus nirguna and saguna exist in the same. Therefore, to accept the gunaparinamavada by which the expansion and evolution of prakrithi happened afterwards is not difficult. The laws of nature has eternity. They are mathematical laws of precision. That is because of the Brahman which is beyond the prakrithy ,being one with no duality. This alone is the difference between samkhya and advaita. Jagath is satya. Brahman is amritha. Brahmaamritham Jagathsathyam. (Brihadaraanyaka) Jagath is called mithya because of its relative truth character. The effect is not that one attains by logical arguments. To have the equanimity and fixity even in times of hardships and trial ,scholarship alone is not useful. One should have had the perfect experience of Brahman in Samadhi for such equanimity. For this the traditional experience,samskara,control of senses,practice for prolonged periods of time,dhyanam, upasana etc are helpful. The difference between a real sadhu and a sasthi or pundit is in the experience of Brahman. Sadhu has swanubhava or experience of Brahmagnana in Samadhi. Pundit has logical argumentative knowledge but no swanubhava. Sankara points out the need of both for being a sarvagna. How can one distinguish a sadhu from others? What are his gnaanasadhana? Krishna counts 20 signs for such identification from sloka 8 to 12.

*Sl 8 Amaanithwamadambhithwamahimsaa kshaanthiraarjavam*

*Aachaaryopaasanam souham sthairyamaathmavinigraha:*

*Sl 9 Indriyaartheshu vairaagyamanahamkaara eva cha*

*Janmamrityujaraavyaadhidu:khadoshaanudarsanam*

*Sl 10 Asakthiranabhishwanga:puthradaaragrihaadishu*

*Nityam cha samachithathwamishtaanishtopapathishu*

*Sl 11 Mayi chaananyayogena bhakthiravyabhicharini*

*Vivikthadesasevithwamarathirjanasamsadi*

*Sl 12 Adhyaathmagnaananityathwam thathwagnaanaarthadarsanam*

*Ethagnaanamithi prokthamagnaanam yathathonyathaa*

Amanithwa,adambithwa,ahimsa,kshanthi,arjava,acharyopasana,souha,sthairya,athmavinigraha,vairagya,anahamkara,knowledge of dualities like birth and death, of old age and



disease and sorrows,asakthy in body,wife,children and house,nityam samachitha in likes and dislikes,bhakthy in me which is onepointed and fixed,love for lonely places,and dislike of places where people get together,knowledge of the eternal nature of adhyathmagnana ,seeing the meaning of philosophy,and all these together is what is meant byGnana and whatever is opposite to this is agnana.

Human beings have been taking great effort for acquiring knowledge for millions of years.Each one does this in schools,colleges,universities ,reading many books, scriptures, getting life experiences ,and analyzing all these in the crucible of our minds for ever.But none of these efforts are gnaanasahana according to the Geetha.The gnaanasadhana of Geetha is entirely different from such scholarship as shown from these words of Krishna. Amanithwa:-There is no wish that people should worship me or praise me .To praise excessively is actually considered as mukhasthuthi only by a real gnanai.It is a burden for him/her.There is a story of Sarachandra Chatterji. There was a fan who always did that type of praise about him.Once this gentleman told Chatterji:”Your books are really great.I wonder why people are considering the creations of Tagore as greater than yours.They are all mediocre creations”.Chatterji did not show his anger .But said smilingly:-Friend,I am writing for you and people like you.Tagore is writing for me and people like me.that difference is there”.This vinaya,and lack of ego is called amanithwa.

Adambithwa:-This also is almost like the first.A gnani will not pretend that I have such a nd such a quality ,while he has it not.He does not go around saying that I did this and that.He will not decorate the bodyto make it look like handsome.He/she does not care to show off ones abilities and do not praise others for what they do not have.In the house of a gnani ,the luxuries will be only minimum.He /she will be desirous to talk to people about athmagnana and swadharma etc .Though to all outward looks he/she is poor by the richness of the gnana within gnani is the greatest and wealthiest of all people.The heart is full of gnana and he/she is the poornapurusha while others are apoorna ,yet he/she does not show that when talking to others.

Ahimsa:-Ahimsa by thoughts,words and deeds is the best quality of a gnani.Brahmana, Boudha and Jaina are all gnani because of this third quality .Modern science have killed so many insects,animals and birds just for collection of specimens,dissection and for research purposes .To prolong life of human beings so many animals and birds are sacrificed by medical scince,biology etc.This method is against the gnanamarga of Geetha.This was the only reason why Sankara argued against the poorvameemamsaka who argued that himsa for sasthra is agreeable.Sankara was compassionate .On whatever grounds himsa is not allowed by scriptures.To fulfil the desires ,to fulfil the needs of stomach,of toungue,etc killing beings makes one agnani and whatever other good deeds have been done are made null and void by such himsa.A real gnani will not be able to destroy any life ,however little it is.Because he/she knows that sarvesawara resides in all alike.There is no small and great for God and for gnaani .Thus gnani is compassionate and loves all.No words will be enough to describe the importance of ahimsa.Gnanadeva has used several similies and examples to illustrate just this point,because it is very very important .

Kshanthi :-is patience and ability to suffer.Gnani is able to patiently suffer insults and do not insult others .He /she bear the entire sorrows of life and burden of life without any

cribbing about it. When Christ said that one has to show the other cheek if someone slaps on one cheek, this was meant.

Arjava:-lack of crookedness. The mind and intellect always flow straight without crookedness so that he/she is always purehearted.

Acharyopaasana:-The devotion and love to the Guru and elders is acharyopasana. The Guru is equal to Bhagvan and has to be worshipped as such. Then blessings will flow straight and gnana will be obtained easily

Soucha:-both internal and external purity is soucha.

Sthairya:-The consciousness of one's goal and fixity of purpose in that goal is sthairya.

Athamanigraha:-Both indriya and mind are in the control of Athman.

Vairagya:-The lack of attachment to the indriya and its vishaya. The loukika sukha is like a bed of arrows for gnani. Vairagya is the same as nissangathwa to indriyavishaya.

Anahamkaara:-lack of ego.

Janmamrithyu, jaraavyaadhidukhadoshanudarsana: Knowledge of birth and deaths, of old age and disease, of different types of sorrows and their illeffects and finding out the medicines for such. This includes perfect balancing of thridosha by yoga, medicine, music, philosophy etc. Budha was in search of the remedy for such sorrows and he got the enlightenment after his search. As Christ said, whoever do search and research will find out and others will not.

Asakthi:-No attachment in the three shana like wife and child, wealth and acquisition of worlds etc. One who has known the dosha of these will not like to get into that samsara again and therefore remain nonattached.

Samachitha:-Whether he/she gets what he likes or dislikes, whether it is praise or insult, loss or gain, the gnani is perfectly equanimous and does not waver from his position.

Mayi ananyayogena avyabhicharini bhakthi:- Without any other thought, concentrating one-pointedly in me, bhakthi or devotion that is eternal and concentrated. This is Iswarapranidhana in Yoga and Ishtadevathanishta in Bhakthy and upaasana marga. Both are the same. Bhakthi is an important gnanasadhana and without it gnan is not possible. In fact bhakthiyoga and gnanayoga are not different at all as Naradabhakthisuthra points out.

Vivikthadesaevithwam:-Sitting in lonely places and meditating. Gnani loves to get some privacy and silence so that he/she can think and meditate without any obstruction. Therefore they prefer forests, riverbanks, or mountainous tracts like Himalaya etc where they get the atmosphere for such practices. If that is not possible, even in their own homes they prefer some secluded spot, like underneath a tree etc where he/she is alone with nature.

Arathirjanasamsadi:-It is the same as above. Arathi or lack of love to places where lot of people come (janasamsad) or where is no silence at all.

Adhayathmagnananityathwam: Eternally involved in the adhyathamagnana. Always interested and involved in the privacy of thoughts on adhyathamagnana and its swadhyaya and meditation

Thathwagnanarthadarsanam:-Seeing or perceiving the meaning of thathwagnana, not theoretically but practically in own life. That alone is what the gnani is interested.

Measuring the meaning and depth of truth is the only karma in which he/she is involved with and that is for wellbeing of all, and not for any selfish motive. If we add all these

together in one person ,that is gnana and that person is gnani .Whatever is opposite is agnana and one with agnana is agnaani.

Sl 13 *Gneyam yathathpravakshyaami yajnaathwaamrithamasnuthe*  
*Anaadimathparam brahma na sathannaasaduchyathe*

I will tell you what is to be known(gneya)and with what gnana one gets amrithathwa .(eternity).It is anaadi(without a beginning)and is Parabrahman.It cannot be said sath or asath.

Sl 14 *Sarvatha:paanipaadam thathsarvathokshisiromukham*  
*Sarvatha:sruthimalloke sarvamaavritya thishtathi*

With arms and legs everywhere,with eyes ,heads and faces everywhere and heard everywhere ,it expands into everything in all the worlds.There is nothing but Brahman in the cosmos.Wherever you turn ,its eyes,ears,faces,heads and organs only will be seen.It is really wonderful that such a phenomenon which is everywhere is not seen by people .Being everywhere it should be naturally perceived by all.But that is not the case.Only a very few,a chosen few get the privilege of its direct perception.So,though it is common to all,its perception is not common to all and is very very rare .

Sl 15 *Sarvendriyagunaabhaasam sarvendriyavivarjitham*  
*Asaktham sarvabrichaiva nirgunam gunabhokthru cha*

It reveals all indriya and guna.But it has no indriya or guna.t has no attachment to anything. But it bears and supports everything.It is nirguna but is the enjoyer of all guna too.

Sl 16 *Bahiranthascha bhoothaanaamacharam charameva cha*  
*Sookshmathwaathadavijneyam doorastham chaanthike cha thath*

It is in and out of the bhootha.Both chara and achara are Brahman.Being sookshma or subtle it is avigneya(unknown)It is near and far.

Sl 17 *Avibhaktham cha bhootheshu vibhakthamiva cha sthitham*  
*Bhoothabharthru cha thajneyam grasishnu prabhavishnu cha*

It is gneya(to be known).It is avibhaktha (which cannot be separated)as well as vibhaktha. It controls all bhootha.It is Grasishnu(one which grasps or eats all)as well as Prabhavishnu(one which creates or from which everything originates )too. It is this Vishnuthathwa which is meditated upon by gnani.By its blessing and compassion,the meditating heart merges in it which is the jyothish of all jyothis and becomes one with it .

Sl 18 *Jyothishaamapi thajjyothisthamasa:paramuchyathe*  
*Gnaanam gneyam gnaanagamyam hridi sarvasya vishtitham*

It is the jyothish or light of all jyothis (lights).It is beyond thamas (thamodwara or blackholes of modern science).It is gnana,gneya and gnaanagamy too.It resides in all hearts . Is it not a wonder that that which is in all hearts is not known by all hearts ?Only a few get the rare fortune of knowing it and merging with it.It is the wonder of all wonders because of this .

Sl 19 *Ithi kshethram thathaa gnaanam gneyam choktham samaasatha:  
Madbhaktha ethadvijnaaya madbhaavaayopapadyathe*

Summarising ,I have told you the kshethra,gnana,and gneya .My bhaktha experiencing this as One ,becomes qualified to attain my Bhaava .

*Madbhaktha ethad vignaaya*

*Madbhaavaya upapadyathe*

Are the words.Thus only one who has Iswarapranidhana is getting this param Brahmbhaava or oneness with Bhagwan which is ultimate gnaana.

Sl 20. *Prakrithim purusham chaiva vidhyanaadi ubhaavapi  
Vikaaraamscha gunamschaiva vidhi prakrithisambhavaan*

Both prakrithy and purusha are anaadi.(beginningless)Vikara and guna originated from prakrithy

Sl 21 *Kaaryakaaranakarthruthwe hethu:prakrithiruchyathe  
Purusha:sukhadu:khaanaam bhokthruthwe hethuruchyathe*

Prakrithi is the cause for the karthrubhava of both cause and effect .The cause for bhokthruthwa(enjoyment)of pain and pleasure is purusha.Purusha is kshethragna in kshethra.In the prapanchakshethra or cosmos purusha is called sarvagnapurusha .In sareerakshethra purusha is called karmapurusha (Susruthasamhitha).Karmapurusha has abhimaana or ego of karthruthwa and bhokthruthwa.Karmapurusha is dependent and controlled by the limitations inherent in the body or sareera.Therefore he/she can be samsari too .Therefore purusha is said to be the bhokthruthwahethu here.

Sarvagnapurusha or cosmic purusha has no karthruthwa or bhokthruthwa.When a person become sarvagna or gnani,as said in previous sloka he/she becomes one with bhagavan or cosmic sarvagnapurusha and then there is no karthruthwa or bhokthruthwabhaava in that purusha though within a body .

Sl 22 *Purusha: prakrithistho hi bhunkthe prakrithijaangunaan  
Karaanam gunasamghosya sadasadyonijanmasu*

Purusha residing in prakrithi enjoy guna generated by prakrithi .The gunasamga of purusha in this way is the cause for birth in sad and asad yoni(wombs). If sangha to sathwaguna happen one is born in such yoni .Born as child of parents with sathwaguna predominance.If there is thamogunasamgha one is born in wombs of thamoguna predominance .

*Sl 23 Upadrashtaanumanthaa cha bharthaa bhokthaa maheswaraa:  
Paramaathmethi chaapyuktho dehesminpurusha:para:*

The paramapurusha when he resides in this body is said to be the witness of all, the one who gives permission for all, ruler, enjoyer, and Maheswara and Paramathman. Whatever we think, decide or say is witnessed by that. Whatever we do is done with its permission only. We are ruled by it. Whatever we experience is experienced by it only. That satha within is called Maheswara or paramathman.

*Sl 24 Ya eva vethi purusham prakrithim cha gunai:saha  
Sarvathaa varthamaanopi na sa bhooyobhijaayathe*

One who knows purusha, and prakrithi with her guna however he/she lives on earth does not get a punarjanma (afterbirth). He/she resides in me with nityayoga. This janma is our present or varthamaana. We have to know what is to be known now, and become gnanains now. Then no past or future will trouble us because we are forever one with timelessness which is real gnaana.

*Sl 25 Dhyaanenaathmani pasyanthi kechithaathmaanamaathmanaa  
Anye saamkhyena yogena karmayogena chaapare*

Some people perceive by dhyana athman within athman.. Some others with samkhyayoga and others with karmayoga. The difference is only in the method adopted. Not in the ultimate goal. All these have the goal of crossing the ocean of samsara by different methods according to their own respective prakrithiguna.

*Sl 26 Anye thwevamajaanantha:sruthwaanyebhya upaasathe  
Thepi chaathitharanthyeva mrityum sruthiparaayanana:*

Others even though they have no knowledge by perception, hearing about it from others do upasana. Even these people who have not got satisfaction by direct perception and by sruthi of me, also cross the ocean of Mrityu with that. Those who are interested in hearing stories and songs of bhagavan, and are never satiated by that also become qualified for crossing ocean of samsara by that one pointed interest in Bhagavan which is part of bhakthi. (sravanam, keerthanam and smaranam). So what is the state of those who have merged in me?

*Sl 27 Yaaavathsamjaayathe kimchithsathwam sthaavarajangamam  
Kshethrakshethrajanasamyogaathadvidhi bharatharshabha*

Whatever sthava and jangama object you see, they are all by the union of kshethra and kshethragna. Jada is kshethra and chaithanya or energy is kshethragna. This entire cosmos is a union of this matter and energy only. This table is matter. The paramaanu which makes it and support it are the bearers of the chaithanya even though they too belong to subtle matter. This water is matter and the paramanu in it is the bearer of its chaithanya. This body of mine is matter and the paramanu which makes it up is the bearer of the

chaithanya within. Thus the paramaanu is the vehicle or vaahaka of the energy of matter or the units or mathra of the energy .(Kanaada's system of philosophy). The energy that leaves the matter and goes up (when one dies) has to go up within the vaahaka called aadivaahika or vaahana (vehicles) of such paramaanu or thanmathra etc is the concept .The combination of gross matter and its vaahana or vaahaka paramaanu as representative or carrier of purusha or energy is thus something which has a union and disunion and reunion. Thus recycling of energy and rebirth is a scientifically explainable phenomenon for ancient Indians.

*Sl 28 Samam sarveshu bhootheshu thishtantham parameswaram  
Vinasyathswavinasyantham ya: pasyathi sa pasyathi*

Parameswara resides equally in all bhootha. Only that one who sees Him as the eternal indestructible within the destructible and temporary has real perception or sight. Matter is temporary and destroyable. In everything, in all matter, energy or parameswara is equally present. Only if this indestructible and equal energy in entire cosmos and in entire matter is perceived along with its cyclical gathy (movement) and its laws, one really sees or perceives truth. Others who think that we are perceiving are seeing only partial truth, says Krishna.

People who do not see this truth are blind though they have physical eyes. The one who sees truth is the seer even without physical eyes. When one sees parameswara in even the temporary and naswara body and matter and in everything, how can one do himsa of any being? How can he destroy even nonliving things or prakrithy that is sthava and janghama? This lack of total himsa is the state of an advaitin or gnanin. This is to be understood to see the folly of what was described by k. Sachidanandan, in the beginning of this work. (in Samkhyayoga). The thought process of advaiti is thus different from a dwaithin like Sachidanandan who thinks I am the body. For advaitin, the body is jada or matter and is made of mrinmaya or elements. But even in that elemental body of matter, there is the Parameswara for advaitin. There is nothing that is not Brahman for him/her. Therefore himsa is out of question from the point of view of an advaitin.

*Sl 29 Samam pasyanhi sarvathra samavasthithameeswaram  
Na hinastyathmanaathmaanam thatho yaathi paraam gathim*

The one who sees Iswara as sarvathra sama (equal in all) does not destroy Athman with Athman. Therefore he alone attains Paramagathi (ultimate gathy or movement into movementless phase).

*Sl 30 Prakrithaiva cha karmaani kriyamaanaani sarvasa:  
Ya: pasyathi thathaathmaanamakartharam sa pasyathi*

All karma and kriya is done by prakrithy. The one who sees this, sees his Athman as akarthaa.

*Sl 31 Yadaa bhoothaprithagbhaavamekasthamanupasyathi  
Thatha eva cha visthaaram brahma sampadyathe thadaa*

All bhootha have different and many bhaava. But all of them reside in the One as one. They are only the expanded or vishthara bhaava of the one. When one sees this truth he has achieved Brahman.

We find grass, stone and diamond, star, human and multitude of living and nonliving things, in the cosmos. All these are manifested different forms of the one unmanifested Chaithanya or Brahman and this is the ultimate truth.

Sl 32 *Anaadithwaannirgunathwaathparamaathmaayamanuaya:*  
*Sareerasthopi kountheya na karothe na lipyathe*

Though within the kshethra as kshethragna, Athman which is avyaya, anaadi, and nirguna, Does not do any thing or any karma due to these qualities. It is not polluted by the differences which are only seemingly existent. Vaasana does not touch it. Like sun reflected in a water body is not wetted by water. Like face in a mirror is not affected by the dirt of the mirror. Wind and sand does not mix. One cannot make thread by fire and cotton. It is like that one has to understand Athman and body. They are together in one place, but have different properties. Body is burned and digested in fire, become degenerated, eaten by worms. But none of these happen to beginningless endless Athman. It is not burned by agni, it is not divisible by weapons. Once we understand this, and identify us with Athman, and not with the body, we attain our Athmaswaroopa. Those who identify with body alone can attain only body.

Sl 33 *Yathaa sarvagatham soukshmyaadaakaakaasam nopalipyathe*  
*Sarvathraavasthitho dehe thathaathmaa nopalipyathe*

Akaasa is sarvagatha (entering everything). It is subtle (sookshma) and because of that subtleness it is not polluted though it enters all. Similarly Athman that enters all bodies and spreads everywhere being subtlest is not polluted by the gross bhaava. Paramathman resides in all bhootha and all bhootha resides in Paramathman and with such a co-ordinate mutual existence though one expects pollution to Athman, it does not happen because of its subtle nature. In sun who enters into everything and into all the dirty ditches, no impurities enter.

Sl 34 *Yathaa prakaasayathyeka: krithsnam lokamimam ravi:*  
*Kshethram kshethri thathaa krithsnam prakaasayathi bhaaratha*

Sun is Eka or one. That sun lights up the earth and gives it life. Similarly just one kshethragna is enlightening and residing in all kshethra or bodies. The jeevathman residing in different bodies or Kshethra is not different but one. It is the same chaithanya of the paramathman as kshethragna of the cosmos, that we find in each and every body that we see, name and know in the cosmos. By that single chaithanya is the multitudes of universes and galaxies functioning.

Sl 35 *Kshethrakshethragnayorevamantharam gnaanachakshushaa*  
*Bhoothaprakrithimoksham cha ye viduryaanthe the param*

Thus with the eye of wisdom(gnaanachakshu)knowing difference between kshethra and kshethragna ,and liberation of bhootha from prakrithi the wise people attain paramapada. Gnanachakshu is the power of perception of wisdom or pragna with cognizing power of apoorvavishaya as shown by yogasasthra.By ekagradhyana one get gnanachakshu.By gnanachakshu one get Nityaanityavasthuviveka which is called ksethrakshethragnavibhagayoga. By this wisdom of differentiation of temporary and eternal ,bhootha get a way to liberate themselves from their prakrithi.In the swanubhoothy of apoorvavishayagrahana of gnanachakshu ,by the time of movement of a fly's wing ,yogi cuts away the attachments to prakrithy ,become jeevanmuktha and attains paramapada.This is only poorvapunyaasukritha and blessings due to Iswarapranidhana because one in a lakh only gets that rare luck .

## Ch 14 GUNATHRAYAVIBHAGAYOGA

Athman which is nityamuktha,sachidanandarooopa,and ksethragna ,due to its association with guna of prakrithy is born in different wombs of sath and asath.What is the nature of these guna?How do they bring purusha into their control?How liberation from bondage of guna is achieved?These are discussed in 14<sup>th</sup> chapter.

Sakthy is Gunathmika.Vedanthins call it Maaya .Samkhya call it prakrithy.Thanthra calls it Mahath.The bondage and liberation ,to and from this sakthy is seen here through words of Krishna .

Sl 1 *Sreebhagavaanuvaacha*

*Param bhooya:pravakshyaami gnaanaanaam gnaanamuthamam  
Yajnaathwaa munaya:sarve paraam sidhimitho gathaa:*

Sree Bhagavan said:-That ultimate gnaana knowing which all sages attain the ultimate sidhi ,that gnana which is greatest of all gnana I will tell you now.

Muni is a silent person (Mounam=silence)who is immersed in meditation of naada in silence of mouna.He is a dhyani and is immersed in Anandalahari of the Naada Brahman .At the end of this chapter it is said that Iswara is Eka .The loneliness of Iswara and Muni is for meditation,for the bliss of gnaana.The ekanthatha is a sign of Brahman or Iswara .It is a state of one without a second.Merging all words in oneself ,in the mahaamouna of Mahath ,Muni know NaadaBrahman .

Sl 2 *Idam gnaanamupaasritya mama saadharmyamaagathaa:*

*Sargepi nopajaayanthe pralaye na vyathanthi cha*

After depending upon this gnana and reaching my sadharma ,people do not take afterbirth at the end of sarga or creation.They do not grieve in pralaya or deluge either. Saadharmya means getting the same dharma.When a person gets the same dharma of Iswara ,that person has no punarjani ,or sorrow in death .Because he/she has crossed birth and death and have become etrnal like Bhagavan .Bhaagavathadharma is the saadharmya of Bhagavan.Vyasa now speaks of the eternal Bhagavathadharma of merging with the eternal or Amritha .



*Sl 3 Mama yonirmahadbrahma thasmingarbha dadhaamyaham  
Sambhava:sarvabhoothaanaam thatho bhavathi bhaaratha*

My womb is MahathBrahman.I myself procreate in it (gives birth .Garbham dhadaami aham).All bhootha are born from it . Mahath is a word with neuter gender in Sanskrit.The first sloka of Saradaathilakathanthra speaks of this thus:-

*Nityaanandavapur niranthara galath  
Panchaasadarnou:kramaad  
Vyaaptham yene charaacharaathmakam idam  
Sabdaartharoopam jagath  
Sabdabrahma yadoochire sukrithina  
Chaithanyam anthargatham  
Thadvovyaadanisam sasaankasadanam  
Vaachaamadheesam maha:*

From this Mahath ,continuously spread and expand the akshara and by it is the cosmos with chara and achara ,and with form of sabda and artha originated.What is jagath?It is that which is attained by yogins in Samadhi and is the mirror image universe from the swaroopa of pranava .That Mahath which is paramapada is spoken of here according to Raghavabhata.It is revealed in the internal heartspace of the people who does good deeds (sukrithy).That enrgy which is creative ,thus exists in and out of the pragna and prathibha of sukrithi .It is Nityanandaroopa and is Sivasakthy .It is avinaabhaava (without one the other does not exist is there for shiva and sakthy)and hence is a co-ordinate system.If sabda is Devi,Artha is Shiva.If one part is Purusha the other is Prakrithy.They cannot exist separately.

*Vaagarthaaviva samprikthou  
Vaagarthaa prathipathaye  
Jagatha pitharou vande*

*Parvathy parameswarou*(Kalidasa in the first sloka of Raghuvansa).

Mahath is the mahaayoni(great womb) being the origin of the cosmos which is the swathmavivarthana or self-translation of the nityabudhamukthaswabhava , paramanandaroopa,Brahman.In the sasthan of meanings ,the Kundali Paradevatha originate from the two kundali of sabdasrishti and arthasrishti(creation of sabda and meaning).It is called :Maha:sabdena Thejoropaa kundalini”.This jyothis of power or sakthy is perceived by the sasthan as residing in the middle of the Aditya,Indu and agni as Gayathri.(These are the three vansa of Kshathriyas in India).She is nityanandamayi and sudhaarasavarshini of the Advaitins.For the sadhaka of Saraswathi she is sudhaarasasahodararasarasasookthy samspooraad aahlaadajanaka.Thus veda, vedartha aesthetics etc all are Mahath.Jagath is the swathmavivartharoopa or projected form of Mahath.In varnaropaa she is pasyanthi r perceived.In the word which is having sabda ,artha and roopa she is madhyama.In uttered and in vakyaropaa she is vaikhari. Thus she has thribheeja or three seeds and is called Bhairavi (which is also a raagaropaa and a deity).She is called Thiruvalayaadheeswari in the Naishadam champu of Mazhamangala as the flowery language with rasa of nectar ,blooming on the branch of veda.The sphota (big bang )of aksharabrahman is continuous in the Antharathman of sukrithi people .It is a pragna which always new and is called prathibha.This also happen

in far off cosmic spacetime ,but is felt ,experienced in ones own heartspace continuum by yogin .That womb which is the Vachaamadheeswari ,which creates saahitya,sangheetha and prapancha (literature,music and universes),that energy which cause this womb to wear that seed of creation,and the new creation –All are Brahman only.In Brahman ,Brahman sow the seed and Brahman is born out of it.Thus the eternal and the transient are nothing but Brahman and Brahman alone exists.The deva is devi and devi is deva and that is the ardhanaareeswarabhaava of Mahath .

*Sl 4. Sarvayonishu kountheya moorthaya :sambhavanthi yaa:  
Thaasaam brahma mahadyoniraham bheejaprada:pithaa.*

The Murthys(idols)happen again and again in all the yonis(wombs) and the origin of all of them is the Mahath Brahmayoni(Womb of Brahman).I am the father who give the seeds for all. We find new idols /bodies originating in human,animal,bird ,plant yonis (wombs)forever everywhere .Murthy means an idol and the literal meaning is that which becomes Murtha or manifested .The seed of all these manifested worlds and beings is the energy of Brahman.The seed as well as the one who gives the seed and one who manifest as the Murtha is all that amurtha Brahman only.It is equal in all .

*Sl 5 Sathwam rajasthama ithi gunaa :prakrithisambhavaa:  
Nibadnanthi mahaabaaho dehe dehinamavyayam*

The three guna sathwa,rajas and thamas originated from prakrithi.They bind the dehi to the deha .(Athman to the body).The word Guna has two meanings in sanskrit.It is a quality as well as a thread or coir that binds.The three threads that bind Athman to the body are the three guna of prakrithi.To do gunana is to do multiplication .To increase.By guna this function of multiplication and increase of species is done . Light or prakasa is sathwa.Red and dust is rajas.Darkness is thamas.In the light of the sun are seen seven varna or colours .

Violet

Indigo

Blue

Green

Yellow

Orange

Red

The red colour is the one that is seen closest to the eye and is visible during the sandhya or twilights.It is rajas.After rajas ,either darkness of night or the light of the day has to happen(Saayamsandhya followed by thamas,usha:sandhya by day).The farthest lightwave is violet or indigo.That is not visible to the naked eyes and is pure sathwik loka .After red and after violet are unseen worlds for the humaneye.The visible spectrum of our sense organ is limited.In sushupthy one finds these colours depending upon the preponderance of the thriguna in each individual.Those guna and those tendencies bind us to our karmic body.

*Sl 6: Thathra sathwam nirmalathwaathprakaasakamanaamayam  
Sukhasanghena badnaani gnaanasamghena chanagha*

Sinless Arjuna, Sathwaguna due to its purity is light only. There is no aamaya (therefore Anaamaya) or blemish in it. It binds us to karma by association with gnaana and its bliss. Aama in Ayurveda is a word which denotes disease. Anaamaya and Niraamaya means lack of any disease or blemish and is perfectly healthy body and mind and intellect of a Athman with Prasaada of dhaathu as well as chitha. Such a quality makes our tendencies bound to wisdom or gnaana and the bliss of wisdom alone. Therefore it is pure sangha and is always an enlightened existence. This bondage alone is desired by a Aarurukshu. The people who are engaged in gnaanayagna are yogins, kavi, sasthragna etc and they have learning of truth and exposition of truth alone as their vaasana. This is the best bondage possible for a human being .

*Sl 7 Rajo raagaathmakam vidhi thrishnaasanghasamudbhavam  
Thannibadnaani kountheya karmasanghena dehinam*

The Rajas is having Raaga or colour. It is due to samgha with desires. It binds with karma associations. The raaga is likes and dislikes as well as that which pleases and displeases and makes one feel pain and pleasure . It is called raagadwesa as two opposites or dualities . I want this, I do not want that . That type of desire makes rajas of dualities. From desire of one object is born anuraaga or raaga in it. Raaga is also the red colour . The symbol is a red flower. Raaga brings krodha which is also deep red colour. The raagadwesa and krodha are rajas represented by red and that is nearest to our mind's experience. We find this all around us and within us too . Most of the people around are trying to acquire what they think will give pleasure . Like a home, a consort, children, wealth and luxuries for protection of them, a job and good living conditions etc including. The three shanas are due to Rajas and the samsara goes on with rajas. To get out of that is not that easy . Sathwa is the uthama bondage while rajas is the madhyama bondage.

*Sl 8 Thamasthwagnaanajam vidhi mohanam sarvadehinaam  
Pramaadaalasyanidraabhisthannibadnaani bhaaritha*

Thamas is born out of agnana or ignorance. It does Mohana or act of attraction of all . And it binds by delusions, laziness and sleep. Sathwa is gnana and thamas is its opposite agnana. If sathwa is light , thamas is darkness. If sathwa is uthama , thamas is adhama. If sathwa makes one intend upon searching truth and learning and teaching, thamas makes one lazy, and ignorant and not at all interested in learning or research . Because of this the people bound by thamas has no definite aim or goal in life , no fixity to purpose , no clarity of thought , no refined emotions, and no efficiency in their works . From these qualities one has to distinguish people of different types/personalities or Varna as called in the Sanskrit language.

*Sl 9 Sathwam sukhe samjayathi raja: karmani bhaaritha  
Gnaanamaavritya thu thama: prasaade samjayathyutha*

Sathwa takes us to Bliss of Brahman. Rajas takes us to path of karma. Thamas takes us to delusions by covering the gnana within. One has to first uncover by removing thamas

,then control dualities of rajas,and proceed to reach the path of light which is pure bliss .When a kavi creates a kavya,when a scientist discover truth ,when a seer see Naada brahman and enjoy bliss of Brahman,that apoorvavishayagrahana gives a shanthi or peace and tranquility and the cause for this bliss and peace is the natural sathwika guna within. When a ruler/king/minister/administrator ,or a professional or a housewife does the respective duties efficiently and effectively with knowledge what I am doing ,the predominant Rajas is functioning .When we are sleeping ,or when we are lazy the thamas in us is predominant for the time being.Thus all these are present in us in definite proportions.The predominant guna makes the character of the individual .

Sl 10 *Rajasthamaschaabhibhooya sathwam bhavathi bhaaratha*  
*Raja:sathwam thamaschaiva thama:sathwam rajasthathaa*

Sometimes winning over rajas and thamas Sathwa manifests.Sometimes Rajoguna expands defeating sathwa and thamas.Sometimes thamas wins over rajas and sathwa. This happen in the cosmos as well as in an individual.

When I am doing a commentary on the Bhagavad Geetha,on the 12 Major Upanishads,on Brahmasoothra ,sathwaguna is predominating in me.Without a predominant sathwaguna one will not even think of doing such a thing .The function of writing may be rajas ,but predominance is for the thought process and for the gnana and writing is merely a method to express the gnana so that others too benefit by what I have learned. When I am doing my professional work of reporting a slide,or teaching Pathology ,or doing my household management it is the predominance of rajoguna in me that makes me do it properly.When I sleep in the silent hours of the night thamas engulfs me and protects me and my intelligence and my neuronal channels from overwork of the day by sathwa and rajas and makes me renewed for a fresh days work.Thus all the three are in a person.But in all these states ,that truth which is beyond thamas and which is Adityavarna and is ParaBrahman alone is revealed to me due to the everflowing predominant Sathwaguna within.I am one with Athman because of that Sathwaguna even when I do karma belonging to rajas ,and even when I am asleep covered by thamas.Similarly each and every one of us has a predominant trait or guna which makes manifestation through our actions,karma ,interests etc .

Sl 11 *Sarvadwareshu dehesmin prakaasa upajayathe*  
*Gnaanam yadaa thadaa vidhyaadvivridham sathwamityutha*

When in all the openings of this body ,only the light of gnaana is manifested,then sathwa has become expanded . Through the openings of the senses we get the knowledge of external world around.I see through my eyes.hear through my ears,touch through my skin,smell through my nose,tastes through my tongue etc.Even when I am not doing these functions ,my light of such knowledge is expressed to external world through my previous experience and its memory.The wisdom is not by the touch of indriya with the external objects but by the touch of my Athman with the indriyas and through them to outside.If there is no Athmaprakasa ,(for example in a person without the mental and

intellectual faculties)the mere presence of a sense organ and its contact with external objects does not confer any gnana.Only when the Athmaprakasa is revealed ,the sathwaguna of a person is revealed .Until that time it lie dormant under cover of thamas and rajas. Philosophy,classical poetry and music,science of the best kind are all manifestations of such sathwik genius in various people manifesting in different modes. They are expressions of the Athman within.From such states and from such signs one has to assess the guna in an individual and classify them into different varna or colour is the teaching of Indian philosophy.Varna here is colour of the guna and not of the skin.

Sl 12 *Lobha:pravrithiraarambha:karmanaamasama:sprihaa:*  
*Rajasyethaani jaayanthe vivridhe bharatharshabha*

When rajoguna is increased and predominant human beings have desires,actions ,beginning of new actions,lack of peace or asanthi,etc are seen . Lobha is the desire to get what another person has and therefore includes envy as well .The desire for wealth ,women and land of others have lead to quarrels and battles in the history of the world .It has caused inequalities of wealth distribution and several adharmic practices in business are due to this only.There is no end for desires and for envy and methods of exploitation man devises to acquire what one desires.The Mhabharatha war itself is an example for this.If Duryodhana had not desired the rightful land of Indraprastha,and Panchali the wife of his cousins as his daasi and also the wealth accrued after Rajasooya in Yudhishtira's treasury ,no dice or no war would have ever happened.So that is rajoguna predominance and that produce no peace but only lack of peace ,quarrel and wars . Karma for acquisition increase with increase of rajas and asanthi also increase.In modern times we find several stories of injustice due to this rajoguna only and killing and assault on person wheter male or female,exploitation of several sections of society are all due to rajas in different proportions predominating in our society.Sathwa is declining and rajas is increasing from this sign in our society.

Sl 13 *Aprakaasopravrithischa pramaado moha eva cha*  
*Thamasyethaani jaayanthe vivridhe kurunandana*

Darkness of ignorance,total lack of doing any karma at all,delusions and illusions and misunderstandings increase with thamoguna.Ignorance is darkness.Lack of enlightenment.They are incapable of doing anything at all .So ,they remain lazy and dumb to all exploitations and to all works to remove ignorance from their minds.They become superstitious and lack courage to do anything .They will never begin a new karma because they are too lazy or too ignorant to do anything.They just wants to eat,drink,enjoy other sense pleasures without doing any work at the expense of others.May be the only work they are capable of is making gossip about others and hurting others by word,deed and thoughts.For their vocabulary the word "Pragna"is restricted just to the meaning of "It is day.So I am awake".They do not think,say or do anything good for themselves or for society .Ofcourse they do not create troubles or wars like the rajasic people but that is because they are too lazy to move .Thus a society become predominantly thamasic by such characteristics. Apply this to our modern societyalso.We

will find that rajasic and thamasic guna are winning over and getting predominance over sathwik quality .This is detrimental to any society.

Sl 14 *Yadaa satwe pravridhe thu pralayam yaathi dehabhrith*  
*Thadothamavidaam lokaanamalaanprathipadyathe*

When sathwaguna is predominant ,if the body leaves this world (in pralaya) that karmapurusha in that body reaches the pure worlds of good deeds of the best gnana of the past.

Sl 15 *Rajasi pralayam gathwaa karmasanghishu jaayathe*  
*Thathaa praleenasthamasi moodayonishu jaayathe*

If pralaya or death happens when rajas is predominant ,one takes rebirth in the world of humans again ,where there is association with karma.When thamoguna is more,and pralaya happens ,the rebirth happens in the moodayoni.Mooda means ignorant.Ignorant wombs or moodayoni are the animal world,tree and plant world etc which has no welldeveloped pragna as a human being and no welldeveloped language systems either to learn and spread knowledge.

Sl 16 *Karmana:sukrithasyaahu:saathwikam nirmalam phalam*  
*Rajasasthu phalam du:khamajnaanam thamasa:phalam*

By the good deeds the sathwikajanma is achieved by people .The fruit of rajoguna is sorrow.The fruit of thamasa guna is agnana or ignorance. Budha was a Kshathriya and knowing the cause of sorrow as desire (which is rajasic)he discarded it and joined the group (Samgha) or guild of sathwik people .

Sl 17 *Sathwaathsamjaayathe gnaanam rajaso lobha eva cha*  
*Pramaadamohou thamaso bhavathojnaanameva cha*

From sathwa originate gnana or wisdom.From rajas originate lobha or greed.From thamasa originate delusions ,misunderstandings and ignorance .

Sl 18 *Urdhwam gachanthi sathwasthaa madhye thishtanthi rajasaa:*  
*Jaghanyagunavrithisthaa adho gachanthi thaamasaa:*

The predominantly sathwik qualities rise above due to subtlety.Rajas occupies a midposition in world of men .The thamasic goes down into underworlds below human occupation.

Thus the up and down and middle position depends on guna only.The highest worlds are beyond limitations of spacetime and words .And only the sathwaguna predominant person can get a glimpse of it ,since he is nearer to it.

Sl 19 *Naanyam gunebhya:karthaaram yadaa drashtaanupasyathi*  
*Gunebhyascha param vethi madbhaavam sodhigachathi*

The moment Kshethragna, the seer, sees the truth that there is no doer different from the guna, and experiences the paramapada which is beyond the guna, then, he enters my Bhaava. (Madbhaavam adhigachathy). The dehi which is bound by the prakrithy with predominance of sathwaguna, in a great and bright moment of enlightenment, in his ultimate gnana, directly perceives and experiences the truth. Then, the consciousness that I am only a witness and the guna are the doer is experienced. To reach that paramapada beyond all guna, sathwaguna helps. When jeevathma as kshethragna thus merges with paramathman he has the bhaava of Paramathman. That is here said as Madbhaava. (My bhaava). This Iswarabhaava is what is meant by Jeevathmaparamathmaikya. Unless it is experienced, no amount of argument will help. To free oneself the body, indriya and its vishaya and attain this paramapada and cognize the true swaroopa of Athman or self is the greatest and rarest and indefinable experience and this is naturally there for people with predominance of sathwaguna. People with rajoguna have to try and get it with strenuous effort by removing rajas and acquiring sathwa by that purification. Madbhaava or Iswarabhaava is natural for sathwapradhana people while it has to be earned by effort for others.

Sl 20 *Gunaanethaanatheetya threendehi dehasamudbhavaan  
Janmamrityujaraadu:khairvimukthomrithamasnutha*

Athman or Dehi, is beyond the deha or body and its cause thriguna, and is free from birth, death and old age and is experiencing Amritha. (eternity) That eternal experience of Athman is possible in the swanubhoothi mentioned above, which is the Samadhi experience in yoga tradition. Only when one gets that swanubhoothi one becomes swaswaroopa and gets shanthi in thatamrithathwa. To reach that paramapada man has to cross the thriguna and get beyond them. To get beyond thriguna one has to first know what it is, and to understand that only sathwa can get him beyond thriguna. Thus the different methods or practices are for increasing this sathwaguna. The lifestyle in India was to increase sathwaguna so that every one achieves this goal.

Sl 21 *Arjuna uvaacha  
Kairlinghaisthrigunaanethaanatheetho bhavathi prabho  
Kimaachaara:katham chaithaamsthrigunaanathivarthathe*

Arjuna said:-Lord, What are the signs of one who has gone beyond the thriguna? What are his day to day aachaara (functions)? How can one go beyond thriguna?

Sl 22 *Sreebhagavaanuvaacha  
Prakaasam cha pravarithim cha mohameva cha paandava  
Na dweshti sampravrithaani na nivruthaani kaamkshathi*

Sri Bhagavan said:-

Paandava, Gunaatheetha is that one who does not block or hate light, function, and desire when they are present and does not desire them when they are not present. Sleep is thamas. But no one can live without sleep. When we need sleep, we have to sleep. There is no need

to prevent it. In medical students there is a practice of taking drugs to block sleep so that time for study is increased during examinations. But this has its own side effects of addiction and blocking of our neuronal channels when we most need it. It may thus detrimentally affect the examination. Similarly to take drugs to get sleep also has got its own side effects of addiction etc. For a gunaatheetha both these are not necessary. He has no pretensions and he has no need for blocking thamas or increasing thamas either. For him sleep is as natural as a blooming flower for a plant. Similarly he need not block the functions which are rajasic and need not overdo them also. A gunaatheetha can do all day to day duties, professionally and effectively without like or dislike or desire for the fruits of that karma. He himself is the rishi for do and do not do and therefore he has no pravritthy or nivritthy from anything. That is what is meant by the sloka.

Light or prakasa is sathwa, pravritthy or function is rajas and moha or delusions are thamas and none of these affect gunaatheetha. When I sit quiet analyzing and thinking and writing commentaries on Prasthaanathraya for hours together, the onlookers might think "She is lazy and sitting doing nothing". What the onlooker see as doing nothing is a great intellectual work for me. When I do administrative and diagnostic and teaching work in my professional field as a doctor, the onlooker may think "How much work she is doing". What the onlooker see as my busy function is only a offshoot of my duty and for me that is not my great work. So there is karma in akarma and akarma in karma for me. I do not hate or obstruct or shun any from my day to day duties as professional and as a housewife. I do not have any hatred towards those functions and no special attachment to them too. So they are neither pravritthy for me, and nor are they my nivritthy. I do not desire nivritthy from them since I know that is not my pravritthy either. For a gunaatheetha, it is possible to give in his own life the exact place and domain for prakasa, pravritthy and moha (enlightenment, day to day duties and functions, sleep when we need it) and this is a natural offshoot of sathwaguna.

Sl 23 *Udaaseenavadaaseeno gunairyo na vichaalyathe*  
*Guna varthantha ityeva yovathishtathi nengathe*

Without being moved by thriguna, and remaining as udaaseena, knowing that thriguna are doing its own dharma, and thus having a state of Sthirachitha (fixed chitha that is unmoved by anything) is Gunaatheetha (beyond all guna). I am not doing anything. Only my Gunas are functioning. I am Athman and only a witness of what is done by my thriguna prakrithy. Thus knowing he watches all the functions of these thriguna, unmoved by them. Thus he is the Sthithapragna as described in the second chapter.

Sl 24 *Samadu: khasukha: swastha: samaloshtaasmakaanchana:*  
*Thulyapriyaapriyo dheerasthulyanindaathmasamsthuthi:*

He does not lose equanimity of chitha in pleasure or sorrow. He is always at rest. For him stone and gold are the same. Likes and dislikes are same. He is the dheera or the bold. Whether one praise him or insult him he remains unmoved. Thus the gunaatheetha as sthithapragna is always merged in swaroopa, always shaantha or tranquil, and Athmaaraama. Such rishis were in plenty in India and Krishna was such a one who lived in BC 3000.



*Sl 25 Maanaapamaanayosthulyasthulyo mithraaripakshayo:  
Sarvaarambhaparityaagi gunaatheetha:sa uchyathe*

For him insult and honour are equal.Friend and foe are equal.He is the sanyasin who has sacrificed the beginning of all karma .He is called gunaatheetha.

Bhagavad Geetha of Krishna/Vyasa in the prehistoric past,MahathmaGandhi during the historic past ,and the poem Innathe Amma of Nalapat Narayana menon through my mother's lullaby in my individual past had spoken about this sthithapragna sanyaasaseela so much that it is ever in my memory and intellect .That soumya,mridula ,lalitha language of Valsalya and shanthi is always the leading force in my life.

*Sl 26 Mam cha yovyabhichaarena bhakthiyogena sevathe  
Sa gunaansamatheethyaithaanbrahmabhooyaaya kalpathe*

Who ,with concentrated bhakthi ,which never loses its way,serve me ,he becomes Gunaatheetha ,Brahman. The one with ekanthika or ekagrabhakthy do upaasana of Brahman becomes Barhman since yogasasthra says “Yadh dhyayathe thad bhavathy”

*Sl 27 Brahmano hi prathishtaahamamrithasyaavyayasya cha  
Saaswathasya cha dharmasya sukhasyainthikasya cha*

Because I am having prathishta in that Brahman which is amritha,avyaya,saswatha, dharma ,sukha and Aikanthika. I am Brahman.(Aham Brahmasmi).The one who meditates on me also become Brahman.I amamritha(eternal)I am avyaya ,the one withoutdecrease or destruction.I am there forever in thrikaala and is saswatha.I myself am Dharma.I am bliss absolute.I am Eka and my Ekanthikabhakthy gives all my paramapada. Becaus eBrahman is Ekam.And Brahman is in Sarvam and I am that Brahman.Like Brahman Brahmopasaka also achive all such qualities .This is why Iswarapranidhana is important in Yoga. Krishna used these adjectives to describe himself.About this Sankara says:-

1.It may be about the Aiswarasakthy in him which rains compassion to everything that Krishna is speaking about.

2.Or it may be that Krishna here represents the NirgunaBrahman or Paramathman which is the basis for sagunaBrahman (jeevathman)

According to Ramanuja the word Aham in thesloka is the Athman who is Jeevanmukktha. According to Madhwa Aham is the Maaya. According to NatarajaGuru the word Prathishta here is used by Krishna to denote the strong basis of stone which is immovable ,on which the murthy of Atheendriya Brahma has to be installed.His words are:-“Krishna here describes himself as the ontological basis of the absolute ,and explains that by being the basis he does not loose the status of representing higher values such as amritha,(nectar of immortality)and avyaya(unexpended principle).He is also the basis of all ethical values connoted by the word Dharma(right conduct)and even of happiness,pure and simple”

Ekanthatha is equal to the flight from loneliness to loneliness of Plotinus according to NatarajaGuru.Bhaktha in his meditation is in his ekanthikabhakthy ,in loneliness ,flying from this mundane existence to the transcendental existence in Brahman which is the

dhyanavishaya ,and in those moments of Samadhi one achieves the incomparable experience of Brahmaanubhava or swaanubhoothy which is beyond words!!!

## Ch 15 Purushothamayoga

This chapter deals with Purushothama. In 8<sup>th</sup> chapter the ksharapurusha and aksharapurusha were described. Before proceeding to read 15<sup>th</sup> chapter one has to read 8<sup>th</sup> chapter again and see what these two are. Because both ksharapurusha and aksharapurusha originate, reside and merge in Purushothama and Purushothama is the base of kshara and akshara as well. The last sloka of this chapter says that this is the most secret science (guhyathamam sasthanam) and only people with very subtle intellect can cognize it.

Mundaka Upanishad says:-

*Thathraa paraa rgvedo yajurveda:*

*Saamavedo Atharvaveda :*

*Sikshaa kalpo vyaakaranam niruktham*

*Chando jyothisham ithi .*

*Atha paraayayaa thadaksharam adhigamyathe.*

The paravidya which helps to know aksharaBrahma is AksharaBrahmavidya. And it is seen as the yoni or womb of all bhootha and is adrishya(unseen)agrahya(not grasped) agothra(with no gothra )avarna(colourless)achakshu(with no eyes)asrothra(with no ears) apaanipaada(with no hands or legs)nitya(eternal)vibhu(Lord of all)sarvagatha(which enters and resides in everything everywhere in all times).

*Yathad adryshya magrahya magothra mavarna*

*Machakshu:srothram thadapaanipaadam*

*Nityam vibhum sarvagatham susookshmam*

*Thadavyayam yadbhoothayonim paripasyanthi dheeraa:*

Like hairs come out of man, like a spider brings out thread from its body or as earth brings forth plants from its surface, from Aksharapurusha we find Brahmanda originating and living and ending . This aksharabrahma is understood by a yogin in Samadhi as described in 8<sup>th</sup> chapter. In 11<sup>th</sup> chapter the kaalaagniswaroopa (the terrible allswallowing fire of time ) as viswaroopa was demonstrated. How into its terrible jaws and the sapthajihua(7 tongues of fire)bhootha enter as if havis , was shown in that chapter. Aksharapurusha has srishti, sthithi and samhara as its three forms Now , that which is param or beyond that aksharapurusha is called Purushothama in 15<sup>th</sup> chapter . Mundaka Upanishad says only to one who has known aksharapurusha Brahmavidya should be advised. Therefore Purushothamayoga is after aksharabrahmayoga and Viswaroopadarsana in Geetha.

*Thasmai sa vidwaanupasannaaya samyak*

*Prasaanthachithaaya samaanwithaaya*

*Yenaaksharam purusham vedasatyam*

*Provaacha thaam thathwatho Brahmavidyaam*

Purushothama is that which is beyond this cosmos and its Brahmanda which are many .

Yadethath satyam.Yathaa sudeepthaath paavakaad visphulinga:sahasrasa:prabhavanthe saroopaa:Thathaaksharaath vividhaaa:somyabhaavaa:prajaayanthe thathra chaivaapiyanthi.

Divyohyamoortha:purusha:  
Sabaahyaantharohyaja:  
Apraanohyamanaa:subro  
Hyaksharaath paratha: param

Soumyaa,This is truth.How the equal forms of sparks in thousands originate from one fire that is kindled ,like that from akshara originate several bhaava and merge in it. Purusha is divya(divine)amoortha(with no form)which is in and out ,which is aja (birthless) apraana (without praana or breath)without mind ,pure white light,and that is beyond akshara which is beyond every other thing.Thus Purusha as purushothama is beyond akshara.To attain it one has to know the structure of the tree of samsara and then destroy it .The first sloka starts with description of that tree.

Sl 1 Sreebhagavaanuvaacha  
Urdhwamoolamadha:saakham aswatham praahuravyayam  
Chamdaamsi yasya parnaani yastham veda sa vedavith

Roots up,branches down,and that which is not destroyed .Chandas are its leaves.Ancients have said about it.The one who knows it is known as vedavith(knower of veda).

Sruthi says :”oordhwamoolovaak saakha esho aswatha;sanathana “  
And

‘Oordhwamoolamavaak saakham vriksham yo vedasamprathy”

Here Geetha which is Smrithy says :Oordhwamoolamadha:saakhamaswatham praahuravyayam “.That means smrithy and sruthy are not different about this tree of samsara.In Kata,Swethaswethara and in Maithreyupanishad this tree is described.

Aswatha in gross meaning is the banyan tree which is sacred all over India .Sankaracharya gives a subtle meaning also.He says Naswa :api sthithaa.That which has no eternal existence is the meaning.That means it is not avyaya .Samsaravriksha is not avyaya and if one wants one can destroy ones samsara and take up sanyasa. But still it is avyaya because only an individual is freed from it and the world still goes on with samsara and only a branch is cut and not entire tree by one person taking up sanyasa. therefore what the sruthy says as avyaya also is true.Individually samsara is temporary for one who is liberated and for entire world as whole it still continues and new branches develop to continue the existence of samsaravriksha.At the same time it is destroyed and not destroyed .

A river flows.The water and the river is seen for generations of people and the river is thus eternal (like time).But the drop of water which I touched this moment is not there the next moment.It has gone forever from me.Like this is samsara.What we see and touch is not there tomorrow but samsara is still there.

There is a speciality for this tree .For normal trees we have roots down and branches up.Here the seed or moola as Brahman is up ,and the branches or the brahmanda and life

on it are below. When the seed is sour the rasa of sourness will be in the entire tree and if the seed is sweet rasa of sweetness is in entire tree too. Therefore the seed being Brahman ,Brahmarasa is there in all Brahmanda and life on it. That Brahmarasa is in leaves as well. The leaves or chandas here give us that Brahmarasa.(poetry/music/meter). When the leaves move or vibrate they create Akshara Om and creates music .Or Geetha in Sanskrit. These are in chandas or meters .There is geetha with chandas in the dancing leaves of a Banyan tree .There is vedamanthra and its dwani in it. The listeners and enjoyers of it are the poets,musicians and the rasika. In them reside the ocean of rasa(Rasaarnava) and Chandaarnava(ocean of chandas or meter or raaga etc). One who has known the tree of existence as well as its root the Brahman and its Rasa or essence ,creates Brahmarasa through words /music which is chandobadha and these are vedamanthra or vedavakya. Thus through Brahmagna ,veda is eternally nourished and protected and grown. Such a person is Rishikavi or Brahmagvith or vedavith. Just as the seed of Asawtha of samsara here is Brahman,the one who has known that aswatha as well as its seed also is Brahman and Brahmagvith/Vedavith. Thus the tree and the veda though lost in one era ,is again created in another by a Brahmagna/the seed of all knowledge.

There is a story that Bharthruhari was taught yogasoothra by Pathanjali ,sitting on a Banyan tree as a yaksha ,and writing on the leaves and throwing them down .This story is actually a symbol of what is said here. That the leaves are the chandas of the samsaravriksha and by reading them Barhruhari understood the secret of yoga to cut away from attachment of samsara. The Vedas have been lost several times .But every time it had been recreated as such because it is truth and truth cannot be lost ,as long as there are people who search and research for finding out truth. Codifying old knowledge and protecting them for posterity is a great service to humanity. Vedavyasa was a person who did this and Bhagavad Geetha is part of his great epic Mahabharatha .Therefore what Vyasa intends is how a Brahmagna can recreate and protect veda for posterity ,by cutting away from all attachment to samsara as a rishikavi.

*Sl 2 Adhaschordhwam prasruthaasthasya saakhaa  
Gunaappravridhaa vishayapravaalaa:  
Adascha moolaanyanusanthathani  
Karmaanubadhneethi manushyaloke*

There are several branches for the samsara which are nourished and grown by the three guna. In these branches there are vishaya which are the tender leaves. The branches are seen growing down as well as up. In the underground or floor ,is the human world or earth and in it the roots which are attached to karma grow.(karmaanubandhini). Guna can grow either up or down. Sathwa grow up and thamas grow down. Rajas is seen in the middle. All these are nourished and protected by the prakrithy with thriguna. The red tender leaves with raaga or colour enjoying the vishayasukha is seen as beautiful by all samsarin. In the beauty of vishaya they get raaga or love and they get attached with their senses to that pleasure. The tender leaves as well as the mind with love for vishaya are both red and rajasic. The moola is up and is the Brahman. But roots are seen down as well .These roots which are seen in human world is due to karma and these sustain the samsara for ever .There are Brahmagna roots which originating from the above come down and get

attached to earth and sustain the growth of the veda tree. There are roots underneath also ,which are the samsara roots which sustain the samsara attachment to the earth and its vishaya. These are all seen in an aswatha tree .Thus Aswatha is representing a Brahnavriksha ,a vedavriksha as well as a samsaravriksha .And how one conducts in world according to ones prakrithy determines whether one is samsari or Brahmana who codify and protect vedic knowledge.

*Sl 3 Na roopamasyeha thathopalabhyathe  
Naantho na chaaadirna cha samprathishta  
Aswathamenam suviroodamoolam  
Asanghasasthrena dridena chithwaa*

No one can see its form wholly. No one knows its beginning, middle or end. To cut away the tree of samsara which is fixed, one has to use the only weapon of nonattachment which is fixed .

The tree of samsara is unseen and therefore no one know its beginning or end or middle .Samsari can never know these since he is attached to samsara .One who is sitting on a boat and looking out think the land is moving and not the boat since he is attached to the boat and similarly the one on earth think the zodiac is revolving around him since he is attached to earth he does not know its movement. The same is applicable to samsara .Being attached to samsara means knowing nothing about samsara. The only way to know it is be nonattached to it (Asangha). The moment we do that ,the aswatha as samsara also is destroyed and aswatha as Brahman or Veda is revealed. Why should we destroy samsara tree? Krishna says:-

*Sl 4 Thatha: padam thathparimaargithavyam  
Yasmingathaa na nivarthanthi bhooya:  
Thameva chaadyam purusham prapadhye  
Yatha: pravriti: prasuthaa puraani*

After that one has to enquire that pada or paramapada. That ,when attained has no return from it, from which the most ancient flow has started, that ancient (puraana) purusha is attained. So it is for attaining that which is beyond the samsara and beyond all kshara and akshara Brahman, that one has to cut the tree of samsara with weapon of nonattachment and vairagya . Only then ,that which was felt as far away hitherto, that divine subtle unthinkable phenomenon is perceived nearer than near ,within ones own heartspace .

*Brihachathadhdivyamachintyaroopam  
Sookshmaacha thath sookshamatharam vibhaathi  
Dooraath sudoore thadihaanthike cha  
Pasyath swi haiva nihitham guhaayaam (Mundaka)*

With our gross eye ,or other indriya, word or karma we cannot get that experience.  
*Gnanaprasaadena visudhasathwa-  
Sthathasthu tham pasyathe nishkalam dhyayamaana:*

By gnaanaprasaada ,one becoming purely sathik minded meditates upon it and perceives it. Therefore ,this aksharajagath or vedavriksha which is the sphota of the Akshara Brahman has to be discarded by a dhyani in the end. Vedadhyayana and proficiency in it ,kavyaprapancha and musical knowledge,apoorvavishayagrahana and discoveries of science are all sidhi of AksharaBrahman Upaasaka only. Even these sidhi are discarded by a sathwik enquirer of truth. Only then the pragna enters from sushupthy or dhyana to Thureeya state . Then only the entry from AksharaBrahmapurusha to Purushothama happens. Earlier it was said that by attachment to sukha and to gnana man is bound to samsara. Even the attachment to gnana and scholarship must be cut off to enter Purushothama or thureeya state ,from aksharapurusha state .

*Yathedadhridayam manaschai thath:*

*Samgnaanamaagnaanam vignaanam*

*Pragnaanam medhaa drithir mathir*

*Maneeshaajuthi:smrithi:samkalpa:*

*Krathurasu:kaamovasa ithi sarvaanye-*

*Vaithaani pragnaanasya naamadheyaani bhavanthy.*

Hridaya,manas,samgnanam(power of cognition)aagnaanam(commanding power) vignanam (knowledge)pragnaanam (prathibha or genius)medha(intellect),drishti(a viewpoint)dhriti(efficiency),mathi(grasping mind)maneesha(freedom of thought) juthi(the defects of mind due to diseases),smrithi(memory or remembrance)krathu(the order and power of decision/determination of order )asu (the power of life itself)all these internal bhaava are synonyms of pragnaana(prathibha or genius )only according to Aithareya. Of these medha,dhriti ,mathi,smrithi are feminine gender sabda. Others are napumsaka or neuter.

*Yovai praanana:saa pragna:*

*Yaa vai pragna sa prana(Kousheethaki Upanishad)*

Prajapathi,deva,panchabhootha,all living and nonliving universes are eye of this pragna only. They are all having prathishta in Pragna and ParaBrahman is that Pragna in which all these are having prathishta or base. Everything is having prathishta in Pragnana or prathibha of ParaBrahman . The eye of the universe is the eye of that pragna. All worlds are dependent on that Pragnana as ParamaBrahman ,which is beyond Brahma,the creator.

*Sarvam thath pragnanethram*

*Pragnane prathishtitham*

*Pragna:nethro loka :*

*Pragna prathishta pragnaanam Brahma(Aithareya Upanishad)*

Rishi who attained jeevathmaparamathmaikya and purushothamayoga ,by their pragna/ Athman ,arise(uthkrama/uthkranthy)from this world ,and attaining all desires ,become Amritha in swaswaroopa. From Aparabrahman to Parabrahman ,from Aksharapurusha to Purushothama,from sushupthy to Thureeya the golden thread of Pragna flow continuously without a break and that ancient flow of pragna from time immemorial ,is Purushothama ,the Aadipurusha whose origin or end or middle is unknown. Thus beyond timespace continuum is the state of Purushothama .

Sl 5. *Nirmaanamohaa jithasanghadoshaa*  
*Adhyaathmanityaa vinivrithakaamaa:*  
*Dwandairvimukthaa :sukhadu:khasamgnai:*  
*Gachantyamoodaa:padamavyayam thath*

He who has no ego or delusions, who has conquered the attachments to dosha, who is eternally fixed in Adhyathmathathwa, who has turned back from all kaama, and liberated from dualities of pain and pleasure, and who is not a mooda (ignorant) reach that eternal state. How is that thureeya state ?

Sl 6:- *Na thadbhaasayathe suryo na sasaanko na paavaka:*  
*Yadgathwaa na nivarthanthe thaddhama paramam mama*

It is not lighted up with the sun, moon or fire. My paramapada is that which when once attained does not have a come back. Sun and moon and fire are eyes of world and this state is beyond the worlds. It is beyond the cosmos. It is not enlightened by any celestial object that is seen or known by humans. It is revealed by a subtle enlightenment that is internal to all and is beyond all, and thus external to all and therefore is in the middle too. The abode of that according to scriptures is the vidruthi or Nandana and is a synonym for the Sahasraara and Brahmarandhra. In Agnachakra is Aksharapurusha, while in Sahasrara is Purushothama .

*Sa ethameva seemaanam vidaaryethayaa dwaaraa praapadyatha saishaa vidruthir*  
*naama dwaasthadethan naandanam .Thasya thraya aavasthaathraya*  
*:swapnaa: Ayamaavasthoyamaavasthoyamaavastha ithi.*

By experience of Brahmaloaka it is blissful and that is why it is called Nandanam. The pragna which has entered that position of aananda or bliss, looks at its previous three avastha or positions and know that they too were parts of it. Thus Thureeya see three types of swapna or dreams .

1. The experiences of jagrath state
2. Experiences of swapnanidra or dream sleep
3. The experience of dreamless sleep or sushupthy

Thureeya understands that all the three were swapna or dreams and the real state is only Thureeya only when it enters thureeya state . This Brahmarandhra in sahasraara is a mandala or field of energy which is the basis of all other energy states and is unmanifested. In cosmic terms it is like the thamodwara, which because of its lack of dik, desa, kala, gathy etc is felt as shoonya, but is not shoonya, and is actually the poorna with all energy. Once a person enters the ocean of that nectar –that Sudhasindhu, –there is no come back to the previous three states of relative truths, though he knows that too. Thus merging with truth that jeevathma becomes truth itself. From sopadhika Brahman, the entry into Nirupaadhika Brahman has happened . From savikalpasamadhi to Nirvikalpasamadhi has been achieved. Then there is no come back to the lower levels because he is a realized soul . An enlightened one.

Sl 7:- *Mamaivaamso jeevaloke jeevabhootha: sanaathana:*  
*Mana: shashtaanindriyaani prakrithisthaani karshathi*

I am eternal(sanaathana) and it is only my amsa(parts)that become the living things and attract the six indriya including the mind.

Jeevathman attracts Indriya to him.The word here used for attraction is Karshathi.It is from this dhathu Krish(the first letter of Krishna as well as Krishi /agriculture is derived). Krish denotes the earth that is black because it contain carbon.And carbon is the basis of all life on earth and of all ecstasy on earth that a jeevathman enjoys.Jeevathman is a drop in the ocean of Paramathman.Therefore it is Paramathman itself in miniature .It has the same rasa or taste of the entire ocean.Thus Brahmarasa is in every jeevathman. That is the only reason why we experience Brahmarasa .That is why it is possible to enter the Nirvikalpa state of Thureeya.If we were not part of Brahman we would not have experienced it.

*Sl 8 Sareeram yadavaapnothi yachaapyuthkraamatheeswara:  
Griheethwaithaani samyaathi vaayurgandhaanivaasayaath*

Iswara(Jeevathman )when he takes a body and when he leaves it(Uthkrama/uthkranthy) through Brahmarandhra takes them as fragrance from flowers,from aasaya.

Here the Jeevathman is compared to wind or praana that carry fragrance of flowers because it carry the aasaya (ideas)of mind and intellect and the indriya in the subtlest possible way only.That is not about the gross body or gross senses which die with the body but about the vaasana(fragrance)which makes the sookshmasareera or subtle body .That subtle body alone is taken by the Athman during uthkramana and during rebirth. Thus the recycling of praana energy is happening as a natural law only.

*Sl 9 Kshethram chakshu:sparsanam cha rasanam ghraanameva cha  
Adhishtaaya manaschaayam vishayaanupasevathe*

Ears,eyes,touch,taste,smell,are the five senses and based on them jeeva enjoy vishaya .Thus Jeevathman is always with us ,serving us and yet we do not know its presence .

*Sl 10 Uthkraaamantham sthitham vaapi bhunjaanam vaa gunaanwitham  
Vimoodaa nanupasyanthi pasyanthi gnaanachakshusha:*

The mooda(ignorant)do not perceive the jeevathman which associates with thriguna and thus takes birth,die,eat and do functions. But those with the Gnanachakshus (Eye of Wisdom)see it.(Pasyanthi). To perceive the One Chidekarasa Athmaroopa,we need a Gnaanachakshu.With gross sense organs it is not possible to perceive it.Only in Samadhi state when the gross senses are totally controlled we know absolute truth .

*Sl 11 Yathantho yoginaschainam pasyanthaathmanyavasthitham  
Yathanthopyakrithaathmaano nainam pasyanthachethasaa:*

Yathi and Yogin perceive the one who resides in their own Athman .People who are not doing swadharma,though they try their best do not perceive me.



Akrithathman do not see me. Who is an Akrithathman? Not the one who does not do any karma. Because it is said those who do effort to know me (Yathantha). That means mere karma or learning of sashtra alone does not give ability to perceive truth. Something else is spoken of. That is purity of chitha which is obtained by dharma. That is the difference between a artist/scintist and a yogin. Artist and scientist reach up to AksharaBrahman. To go beyond that ,unless there is purity of mind and intellect achieved through performance of dharma ,is not possible. If a scientist or artist has that also ,they are at the same time a Rishi and a Kavi. Here Yathantha or effort /yathna is there in both yogin and akrithathman. Therefore that word is used twice by Krishna (*Yathantho yogina and yathantho api akrithathman*). The difference is not in effort but in the state of mind and intellect.

Sl 12 *Yadaadityagatham thejo jagadbhaasayathekhilam*  
*Yachandramasi yachaagnou thathejo vidhi maamakam*

That thejas or energy of the sun which lights up the entire earth, that thejas of the moon and of the fire are also mine. Just as the Athmathejas of a Rishikavi and a yogin and all the jeeva and ajeeva is mine, the energy in the celestial objects also is mine. Thus what is said in 7<sup>th</sup> sloka is ascertained once again.

Sl 13 *Gaamaavisya cha bhoothaani dhaarayaamyahamojasaa*  
*Pushnaami choushadhi:sarvaa:somo bhoothwaa rasaathmaka:*

I engulf the entire earth with my ojas and bear all the jeeva on it. I as the Rasaathmaka (essence) Soma nourish all oushadi(plants /medicines).

Sl 14 *Aham vaiswaanaro bhoothwaa praaninaam dehamaasitha:*

*Praanaapaanasamaayuktha:pachaamyannam chathurvidham*

Sl 15 *Sarvasya chaaham hridi sannivishito*

*Matha:smrithignaanamapohanam cha*

*Vedaischa sarvairahameva vedhyo*

*Vedaanthakridvedavideva chaaham*

Sl 16 *Dwaavimou purushou loke ksharaschaakshara eva cha*

*Kshara:sarvaani bhoothaani kootasthokshara uchyathe*

Sl 17 *Uthama:purushasthwanya:paramaathmetyudaahritha:*

*Yo lokathrayamaavisya vibhartyavyaya eeswara:*

As sun I cover earth with my heat and light which is my ojas or veerya and by that union with earth, I generate everything on earth. Both plants and animals are due to suns energy cycles only. Moon is here represented as Rasa or water and the oceans, rains etc. It is the nectar or essence of life. With the heat and water cycle of sun and moon earth gets periodic rains and by that water food ,medicines like oushadi, vanaspathy are grown and jeeva gets food for life. Thus is the samsara generated from my energy ,Lord says. The cyclical repetition in all time of samsara is because of this energy .The cosmic energy within the sun gives its absolute light and heat to the gross, subtle and the causal bodies of everything, and to the three worlds of Bhoo, bhuvar and swarloka .

In jagrad state associated with gross senses ,and in dream state with sookshmasareera (subtle body),and in sushupthy with kaaranasareera(causal body)seeing apoorvavishayagrahana (cognizance of rare and hitherto unseen vishaya )and in Samadhi state as thureeya,niraadhaara,nirvikalpa merging with Pragnaapaaramitha –All these four is “I” or Aham only.I or Aham reveals Aham to Aham .In Thureeya alone ,I exists without association with the other three states but knowing those also due to previous experience.That free liberated Thureeya is Purushothama. I am the creator, eater and sustainer of the cosmos and all living and nonliving things in it. I am in everything, and everything is in me .

*Sl 18 Yasmaatksharamatheethohamaksharaadapi chothama:  
Athosmi loke vede cha prathitha:purushothama:*

By which I am beyond the Ksharapurusha,and greater than the Aksharapurusha ,that is called Purushothama in Loka and famed in the veda. The one who cognizes Purushothama only can reach Purushothama state.

*Sl 19 Yo maamevamasammoodo jaanaathi purushothamam  
Sa sarvavidbhajathi maam sarvabhaavena bhaaratha*

Who perceive me thus as Purushothamam with out any greed or delusions,that sarvagna always do bhajana (Bhjam)of me in all the bhaava. The Purushothamayoga is thus doing meditation or bhajana of God in all bhaava.This is the basis of worshipping everything ,both living and nonliving in all prapancha and this strong basis of the Sarvathmavaada is essential for ecological co-existence with prakrithy ,especially in a tropical country like India where there is a lot of biodiversity.This strong scientific way of life is essential for our existence .Indians worship nature,rain,Sun and moon and stars and the elements ,all living and nonliving things as vibhoothy of the same God and therefore respects nature and does not exploit her .To love every jeeva and everything on earth and heaven ,one needs a broad vision .Love and devotion and respect and compassion to all and protection of ecology are all included in this philosophy .If one cannot see the neighbour as God’s representative on earth,one cannot love the neighbour.If one does not see the guest as God one cannot respect them.Thus doing swadharma of respect and love to each and every creation and nature as God itself one purifys ones mind and become fit for receiving Purushothamayoga.This is what the yogins were doing .

*Sl 20 Ithi guhyathamam saasthramidamuktham mayaanagha  
Ethadbudhwaa budhimaansyaathkrithakrityascha bhaaratha*

Sinless son of Bharatha race,I am giving you this most secret science (guhyathamam sasthra).Once you understand this sasthra,you have become intelligent(budhimaan)and has achieved what is to be achieved(Krithakritya). This is the most secret Brahavidya that Bhagavan gave Arjuna.The exposition of what is pragna started from the every beginning of Geetha (ch 2 Samkhyayoga) and with this chapter Krishna has taken Arjuna to the other shore of it.The word Pragnaapaaramitha is the ocean of pragna .Once we

cross it ,the samsaaravriksha has become or transformed into ur Bodhivriksha.We have become a Budhimaan(Budha)or the enlightened one .This is a very ancient goodasasthra or esoteric science of India.Pragnaapaaramitha is the essence of the transcendental wisdom.In Vishnubhaagavattha it is a synonym for the Devi.After Budhist times what we knw of Pragnaparamitha is as a set of grantha which Budha gave as lectures and advices to his close disciples and transcendental meditation yogins of his order.Its style is profoundly metaphysical and esoterical and symbolically mystical,in keeping with its original Esotericism.The words of Budha were copied by a disciple called Mahakasyapa .From that later on Nagarjuna ,the Budhist monk got it.According to Naagarjuna,Budha had entrusted the grantha and the knowledge to be protected ,to the Naagas who lived in oceans.They keep it in their palace under ocean till there are men capable of deciphering and reinterpreting it.And before Sakyamuni Budha ,the same wisdom was there in India among several sages ,handed over by the naagaas of the oceans.It is the yogic Naagas of the ocean who were protecting the knowledge and transferring it to all generations till Nagarjuna's times .Naagarjuna says he himself got it from the palace of the Naaga king in an island within the ocean. This oceanic island of the Naaga where the learned naagas lived from time immemorial is the south India. Saagara or ocean is a world of waters. From a divine ocean of energy originate this gnana or wisdom.And that purushothama on a naaaga island of Anantha in the ocean is identified as Mahavishnu .Therefore what Krishna teaches Arjuna is that ancient wisdom of Bhagavathadharma only.

Pragnaapaaramitha says there are 6 types of Bodha or consciousness for a gross body and they are consciousness of eye,ears,nose,tounge,skin,and mind.There are 6 elemental objects like earth,water,fire,winds,and aakasa and the bodha which encompass all these . And there are 12 nidaana like agnaana,vichaara or thought,janmabodha(consciousness of birth)of the six mental and physical elemental objects ,touch and sensory experiences, thirst,understanding or grasping(Grahana),sthithi or position/state,jara or old age and death and birth etc. We find the yogasasthra as well as the Bhagavad Geetha and Upanishads also discussing these things in detail .And Krishna is a mahaayogin (in Yoganidra or Samadhi)in the middle of ocean on a Naaga coach which is Anantha or Omega .The cyclical rebirths of that Yogi for protection of yogadharma or Bhagavathadharma as it is called is as ancient as Indian civilization. Both Geetha and Pragnaparamitha teach that all the divine functions of body,word and mind happen before and after awakening of wisdom.Daivivrithy of manovaakkaaya is thus continuous .The two principles of Pragnaparamitha as Soonyatha and Thathaatha (-ve and +ve ) is present in the Geetha and Vedantha as well.But with different terminology. I had been searching for Pragnaparamitha for reference in early 90's and Guru Nitya knowing this wrote to me that the very fact that you are thinking about Pragnaparamitha while writing a commentary on Geetha shows that you are on the right track.He sent me a few pages from it (photocopied)and I had the good fortune of seeing Suvarnakshethra in Nepal where the original is kept only in 1998.

In the pages which Guru Nitya had sent, it is seen as follows:-“As modern scholars have noted ,those great thinkers of Ancient India thought,as Kant thought seventeen centuries afterwards,that the world is ,will and representation.For the doctrine of Shunyatha implies that True knowledge is attainable only by the all-enlightened mind ,free of all ignorance,

of all illusions, and transcendent over representation, or phenomenon appearances, born of the will-power of mind. The sage has gone down to the depth of his heart. He has seen there - and here, he forestalls our critiques of pure reason - the external world, in the phenomenon of representation, taking shape and vanishing there. He has seen the dissolution of all that, we call the Ego, of the substantial soul, because Buddhism denies it and of the phenomenal ego, because its fall is involved in that of the external world. In place of this world of moral suffering and material obstacles, of internal egoism and external adversity an apparently bottomless gulf opens in the heart - a luminous and as it were submarine gulf, unfathomable full of ineffable beauties of fleeting depths and infinite transparencies on the surface of this vacuity into which the eye plunges dazzled, the mirage of things plays in changing colours, but these things, as we know exist only as such - "Thathaatha" - and therefore, are as if they are not"

In the mind of the enlightened there is no *agnana*. There is no *avidya*. He/she is beyond the world of senses. He alone has entry into that causal ocean of energy called *soonyatha* and *thathaatha*. The sage who entered into depths of own heart perceives physical universes being created and destroyed within that cave. He/she is liberated from the dualities of ego, insults and praises, of pain and pleasures of the external worlds. Instead of the *samsarasaagara* of sorrows in the mind's eyes of the sage a immeasurable vast and deep sea of *Chidaananda* alone dazzles. In that seeming *soonyatha* of *Thathaatha*, wherever the eye touches perception of dance of colours, of *Varna*, *Aksharasphota*, and bliss of energy (*chidaananda*). And there the objects are seen as they are (*Thathaatha*). In that ocean of energy sages see *purushothama*, which was not perceived in entirety in *jagrad*, *swapna* or *sushupti*. In that moment of *ekantikadhyaana* everything is that only. Mind is forever liberated from *prapancha* and from mind itself. Mind which has thus destroyed itself is under the influence of an unknown power or *sakthi*, a *Mahatbhootha* and from the unfathomable depths of the energy ocean it comes out after this experience totally transformed. And carrying the *Amrithakumbha* of eternity. That *Purana* *purusha* is thus seen emerging out of his *Thureeya* state as if the *Vridhaachala* (the oldest or the most ancient Mountain) where the medicine for all sorrows of world is present as *Mrithasanjeevani*, *Suvarnakarani* and *Visalyakarani* etc as said in the *Ramayan*. That sage is the *Dhanvantaramoorthy* of *Vishnu* for all *thaapathraya* symbolically (for human beings). The healing hand of compassion and love.

Here it is mind itself which is creating hell and heaven. *Dravya* or matter is only the condensed state of thought. The seen universes are only the condensed state of thought. *Jada* is condensed state of *Chaithanya* (Matter is condensed energy only). *Purushothaman* is like a mirror and everything that reflects in that mirror is only *Maaya*. The *Purushothaman* in a *jeevathman* reflects the seen world as a *maaya* within. Thus a state where *samsara* and *nirvana* are not different is reached by the *yogi*. In the awakened enlightened mind all *dwanda* or dualities end and One alone is known. It is an *advaita* state. To quote from *Pragnaparamitha*:- "The phenomenon are the ocean of mind conceived as waves of thought. The absolute is the waves conceived as the ocean ... thus the duality is present in appearance, but not in reality". In the mind's ocean the objects are waves of thoughts. *Parabrahman* is the ocean which is seen as waves. Ocean and waves are inseparable. Because they are one. Objects are inseparable from energy, since they are one.

When human mind is a quiet waveless ocean of tranquility ,the effect is what we call advaita.The sakthy or power of such a mind is anantha (endless).

All objects ,including human beings are the Purushothama only which is submerged in the eternal ocean of Nirvana.But because of dualities which are dreamlike relative truths only,human beings think that what they see with external organs of perception alone is truth.When awakened from that ignorance ,we understand that nirvana alone is everywhere and even in samsara nirvana only exists.It is anaadi,aja,aananada ,saantha and beyond guna .This blissful transcendental experience of Samadhi of yogin gives the touch of that secret wisdom .

Pragnapaaramitha is the mother of Bodhisathwas who give births to them according to Buddhist lore.She is the power or sakthy which gives birth,nourishes,protects and grows bodhi in them who have sathwaguna(hence Bodhisathwa).In Tibet she is Protector or dolma .Budhists call her as the compassionate Thaara.Aksharabarhman is ThaarakaBrahman and is the Mahath or Daivisakthy .She is paravidya .Purushothama is beyond that . Bhagavad Geetha thus is an ancient teaching of Yogamarga only.It is the Brahmisthithy which is called Nirvana by Budhists.The name only differs.The teaching is the same yoga.The scholars who say that the Hindu and Budhist or jainist thoughts are different had not gone deep into these thoughts .If one understands the principles all religions are one .All are for a compassionate and co-operative existence of human beings and equality (samathwa as said in the Geetha)and if this dharma is violated ,it is the fault of our understanding and not of the science of Truth .

## **Chapter 16 Daivasurasampadhwibhaagayoga**

If one has learned the message of Geetha starting from the 11<sup>th</sup> sloka of the second chapter upto the 20<sup>th</sup> sloka of 15<sup>th</sup> chapter (From Asochyaananuasochasthwam to Ithi Guhyathamam sasthram) one has learnt the entire Geetha.There is nothing more to be learnt .By these ,the Guru has step by step revealed the ultimate state to the disciple. Disciple has become Arooda in Brahmagnaana ,the ultimate wisdom.It was earlier said that even when the disciple was Arurukshu,and after he becomes Arooda,his body,mind and word are in Daivi vrithy or divine functions.So Daivivrithy is already there in disciple and Guru alike .In this chapter for those who do not know the difference between Daivi vrithy and Asuri vrithy ,these are described in detail.Daivi or divine functions are just the opposite of functions which are Asura.(Asura X Sura).

Sl 1:- *Sreebhagavaanuvaacha*

*Abhayam sathwasamsudhirjaanayogavyavasthitha:*

*Daanam damascha yajnascha swaadhyaayasthapa aarjavam*

Sl 2 *Ahimsaa satyamakrodhasthyaaga:saanthirapaisunam*

*Dayaa bhootheswalolupthwam maardavam heerachaapalam*

Sl 3 *Theja:kshamaa dhrithi:souchamadroho naathimaanithaa*

*Bhavanthi sampad daiveemabhijaathasya bhaarattha*

Sri Bhagavan said:-

The one who is born with the daivi sampathy(wealth divine) has the following:-

Abhaya(fearlessness)  
 Antha:karanasudhi(purity within)  
 Mind fixed in Gnanayoga  
 Daana( giving alms)  
 Dama (control of senses)  
 Yajna(sacrifice/The life doing panchamahayajna )  
 Swadhyaya (self learning)  
 Thapas(austerity)  
 Aarjava(frank and direct nature)  
 Ahimsa(nonviolence)  
 Satyabhaashana(speaking only the truth)  
 Akrodha( lack of anger)  
 Thyaga (sacrifice.Note that yajna and Tyaga are different though both are sacrifice when translated)  
 Santhi (peace or tranquility)  
 Apaisunam(not having the nature of making quarrels by gossips)  
 Daya in all Bhootha (compassion in everything,every being)  
 Alolupthwa(no interest in enjoying vishayasukha)  
 Mardhava(softness of character)  
 Hri (Shyness )  
 Achaapala(not fickle or wavering )  
 Thejas( energy)  
 Kshama(patience)  
 Drithy(efficiency in duties)  
 Soucha(both externaland internal purity)  
 Adroha( not doing any harm to anybody)  
 Naa athimaanithaa(no ego or excess pride )

These are the 26 qualities listed as Daivi or divine wealth . Abhaya is essential for the Uthama Bhaagavathapurusha .Swami Vivekananda had asked his followers to be Abhaya .In Narayaneeya of Melpathur NarayanaBhattathiri it is said:-

*Bheethirnaamadwitheeyaath bhavathi nanu  
 Kalpitham cha dwitheeyam  
 Thenaikyaabhyaasaseelo  
 Hridayamiha yathaasakthi  
 Budhwaanirudhaam  
 Maayavidhethu thasmaan punarapi  
 Na thathaa bhaathi maayaadhinaatham  
 Thathwaam bhakthyaa mahathyaa sathatham  
 Anu bhajannesa bheethim vijahyaam.*

Fear is generated when there is a second or dwaitha.That second is only a mental imagination.Therefore if one controls the heartwith intellect and practice advaita ,and with devotion serve the Purushothama one can get the Advaita experience and then, there is no bhaya .So,to be abhaya one has to get thanmayeebhava with that which is meditated. Do fix the heart in God and meditate and with pure anthakarana ,onepointed

devotion in gnaanayoga ,do each karma as a yajna dedicated in feet of God.Thus integrating the gnana,bhakthy and karmayoga one has to cross samsara ocean .

One can give only what one has aquired.People who have amassed wealth give wealth or food or clothes to others as alms.A person who has amassed Gnaana alone can give away gnaana or vidya.As a teacher of Pathology what I give to my students is my knowledge in Pathology.Similarly ,in fields of knowledges of other kinds (like veda,vedantha,yoga, ayurveda,musicology,astronomy etc )only if I have amassed knowledge I can give it .Without acquiring knowledge and verifying its authenticity ,trying to give away knowledge is foolishness as well as harmful to society.Therefore ,a Guru has to be first a good learner or Shishya and aquire the gnana needed to be a teacher .This is especially so in spirituality (just like medicine,astronomy etc)but unfortunately this is not so in the present times.

For getting gnana one has to engage in self study,in constant meditation and analysis which is dhyaana and dharana .The chathurbhadra of swadhyaya ,Thapas,ahimsa and satya gives enlightenment to ones life.These give us shanthy and peace of mind and with peace of mind,our efficiency in day to day karma become transformed and more efficient.The thoughts,words and deeds become same in that state. These are the daivisampathy of a Bhagavathothama. They do not gossip or hurt others in any way,even by thoughts.Their ahimsa and satya is not only in deeds but also in words and thoughts. By all these one aquires patience,ojas and courage .

These are listed so that any one can do selfanalysis and find out which of the qualities are lacking in himself and try to cultivate them.The opposites of these traits are Asuri.These are said from next sloka.

Sl 4:- *Dambho darpobhimaanascha krodha:paarushyameva cha  
Ajnaanam chaabhijaathasya paartha sampadamaasurim*

Dambha.(pretending that I have that quality while you does nt have it)

Darpa( pride in your wealth,race,family ,beauty etc)

Durabhimaana(ego )

Krodha (anger)

Paarushya(hardness )

Agnaana(ignorance)are seen in people with Asuri wealth.

Sl 5:- *Daivee sampadvimokshaaya nibandhaayaasuri mathaa  
Maa sucha:sampadam daiveemabhijaathosi paandava*

The divine wealth is the cause for Moksha .Asuri wealth is the cause for bondage to samsara.Do not worry.You are born with divine wealth.

Sl 6:- *Duou bhoothasargo lokesmindaiva aasura eva cha  
Daivo vistharasa:proktha aasuram paartha me srunu*

There are two types of creation of bhootha in the world .One is daivi or divine and the other is asuri or nondivine (mundane).

Sl 7:- *Pravrithim cha nivrithim cha janaa cha viduraasuraa:  
Na soucham naapi chaachaaro na satyam theshu vidyathe*

The asuri does not know what to do or what not to do.They have no soucha(internal and external purity)sadaachaara( good customs or dharma/ethics)or satya(truth).

Sl 8:- *Asatyamaprathishtam the jagadaahuraneeswaram  
Aparasparasambhootham kimanyathkaamahethukam*

They go on arguing that the world is untruth (asatya)without any aadhaara( without a base or basic law)and Aneeswara(without Aiswara or wealth divine ).And they think that whatever is seen here as created is only by the union of male and female through desire or kaama.

Sl 9:- *Ethaam drishtimavashtabhya nashtaathmaanolpabudhaya:  
Prabhavanthyugrakarmaani:kshayaaya jagathohithaa:*

Not discarding this viewpoint ,they become alpabudhi(lesse intelligence) and nashtathama( loss of self)ugrakarma(doing cruel deeds),and does harm to the world and destroy it .They are born for destruction of the world and its laws of nature.

Sl 10. *Kaamamaasritya dushpooram dambhamaanamadaanuithaa:  
Mohaad griheethwaasadgraahaanpravarthanthesuchivrathaa:*

Depending upon kaama (desires)which will never be satiated with enjoyment,they become asadvritha(doing bad deeds)and dambha,durabhimana and mada (proud and egocentric)are their vows of life.

Sl 11 *Chinthaamaparimeyaam cha pralayaanthaamupaasrithaa:  
Kaamopabhogaparamaa ethaavadithi nischithaa:  
Sl 12 Aasaapaasasathairbudhwaa :kaamakrodhaparaayanaa:  
Eehanthe kaamabhogaarthamanyayenarthasamchayaan*

Even at the end (death)bound with immeasurable thoughts ,thinking that enjoyment of kaama itself is the greatest,bound by paasa (bondage)of a hundred desires,and servants of kaama,and krodha,and amassing wealth and protection of it,they waste their life . They do not understand the truth even at the endstage of life.

S;l 13:- *Idamadhya mayaa labdamimam praapsye manoratham  
Idamastheedamapi me bhavishyathi punardhanam*

Today I gained this much wealth.I will achieve this wish in my mind.I have this much of wealth.I will amass this much more.Thus they go on calculating about their achievements



Sl 14:- *Asou mayaa hatha:sathruhanishye chaaparaanapi  
Iswarohamamaham bhoghi sidhoham balavaansukhi*

I have killed that enemy.I will kill all other enemies too.I am God.I am the enjoyer(Bhogi).I am the Sidha.I am strong and happy.They go on thinking in their extreme pride and ego.

Sl 15:- *Adyobhijanavaanasmi konyosthi sadriso mayaa  
Yakshye daasyaami modishya ityagnaanavimohithaa*

I am of a good race.I am from a great family.There is no one equal to me.I will do that yaaga and this.I will give alms.I will enjoy life.They think like that because of delusion of agnaana.

Sl 16:- *Anekachithavibraanthaa mohajaalasamaavrithaa:  
Prasakthaa :kaamabhogeshu pathanthi narakesuchou*

By such multitudes of delusions in chitha (chithavibranthi or madness)engulfed by several illusions,immersing in enjoyment of kaama,they fall into hells which are impure.

The creation of ones hell and heaven is done by oneself .The one who runs after luxuries and desires fall into the delusions and illusions and become mad without any peace of mind or tranquility and that itself is the hell.The hell thus created by body and mind makes him a prisoner there itself.

Sl 17:- *Aathmasambhaavithaa:sthabdwaa dhanamaanamadaanvithaa:  
Yajanthe naamayagnaisthe dambhenaavidhipoorvakam*

Thinking that I am above everyone,and with ego ,not respecting any one,with pride in ones wealth,family,etc without any law of ethics they do certain things in the name of yajna.(avidhipoorvaka:- not according to the injunctions of law or dharma)

Sl 18:- *Ahamkaaram balam darpam kaamam krodham cha samjnithaa:  
Maamaathparadehesu pradwishanthobhyasooyakaa:*

Ahankara,(ego)strength (Bala= power),darpa ,kaama and krodha when combined creates envy ,and hatred .By that they hurt and insult me who is residing in themselves in all other beings.Their life is spent in this.

Sl 19:- *Thaanaham dwishatha:krooraansamsareshu naraadhamaan  
Kshipaamyajasthramasubhaanaasureeshweva yonishu*

I throw those cruel people who hurt,hate and injure all beings into the samsaara asura yonis because they are the naraadhama( worst among men)and kroora(cruel).

Sl 20:- *Aasuri yonimaapannaa moodaa janmani janmani*

*Maamapraapyaiva kountheya thatho yaanthyathamaam gathim*

Being born in asura wombs again and again, born and reborn in it, those ignorant (mooda) people in their afterbirths lose their chance to attain me. Thus they fall down into adhama (lower) wombs. (animal etc).

Sl 21:- *Thrividham narakasyedam dwaaram naasanamaathmana:  
Kaama:krodhasthathaa lobhasthasmaadethaththrayam thyajeth*

There are only three doors to hell. They are Kaama, Krodha and Lobha. (desires, anger and greed). Avoid these three which cause Athmanaasa (destruction of self)

Sl 22:- *Ethairvimuktha :kountheya thamodwaaraisthribhira:  
Aacharathyaathmana:sreyasthatho yaathi paraam gathim*

The one who discarded these three doors, does saadhana for Athmasreyas (sreyas of self). Thus attain Paragathi.

Sl 23: *Ya:saasthraavidhimuthsrija varthathe kaamakaaratha:  
Na sa sidhimavaapnothi na sukham na paraam gathim*

The one who discards laws of saasthra (science) and lead by kaama, does whatever he pleases, he will never get sidhi, bliss or paragathi.

Sl 24 *Thasmaachaasthram pramaanam the kaaryaakaaryavyavasthithou  
Gnaathwaa saasthravidhaanoktham karma karthrumihaarhasi*

Therefore, the pramaanam for you to decide whether this should be done or not, is science (saasthra). Knowing the lawful and scientific karma to be done here, and doing accordingly, function in this world.

At the end of Purushothamayoga Bhagavan said "This is the greatest secret science". In this chapter he tells Arjuna how to live practically in the world, depending upon the scientific laws, accepted by scriptural as well as own analysis. Since Arjuna is born with Divine wealth, Krishna says Arjuna is capable to do that.

From this one has to understand that the famous Daiva and Asura wars in the puraana were actually wars between good and bad only. The struggle of balance between two types of human beings. Those with Daivi Guna were the deva and those with Asuri guna were Asura and both were humans only. Asura is not a mythical creation with horn and tail, as shown in many serials and films and in stories, but a human being with asura sampathy as mentioned above. Most of us if analysed may belong to that category only. We can find both deva and asura and a mix of the quality (which is called Manushya) among us.

There is no other swarga and Naraka (heaven and hell) according to this teaching of Geetha other than this earth. The heaven in the minds of people with daivisampathy is created for all beings by them. The hell in the minds of people with Asuri sampathy is

created for all beings by them too. And this naturally leads to struggles of power. Krishna points out how Kurukshetra war also is a struggle between daivi and asuri wealth of Pandava and Kaurava. And why Krishna is on Pandava side is because of daivi sampanya of them and the success is for the dharma only.

## **Ch 17 Sradhathrayavibhagayoga**

In this world, for achieving anything, we first need sraddha or concentration in what we are doing. The things done with asraddha will not succeed or bear fruit. The students should have sraddha in their learning. The educational psychologists have classified the sraddha or listening of students into three categories.

They are Attentive listening, Marginal listening and Projective listening. The projective listening is an artistic sraddha possible only for a few genius students. Suppose a student is learning the teachings of Lord Buddha. He has to understand not only the teachings but also the life situations of Buddha which prompted him to discard his life of a prince and his wife and children, from the viewpoint of the Buddha. Or to quote another example, when we are learning the principles of Gandhi, his attitudes to many issues has to be understood from his standpoint. Only with such an integrated approach one achieves projective listening or sraddha. To analyse a person (whether it be Buddha, Gandhi, Krishna or any other person) from our own viewpoint is Attentive sraddha. It is better than Marginal listening which just receives information, makes it byheart for getting a pass, and then forgetting it. The Marginal listening is Tamasic and Attentive listening is Rajasic. Projective listening is sattvik listening.

Suppose I am a Guru. There are three disciples learning from me. I just pronounce the word Soonya (zero). One student immediately grasps it as the mathematical symbol. He does not think why that symbol was uttered by the teacher. Therefore he forgets that the teacher has uttered such a single word for teaching something to him. This is marginal listening.

The second child tries to analyse that word with his own knowledge and experience of the word. He thinks, My Guru would not have uttered that word without any reason. Therefore he thinks of it and records what all his reference work could get about that word. It is a self study. This is Attentive listening. In this the student, remembers a word when it is heard a second time, and all the collective knowledge of the past knowledge about it, which he could collect is also remembered. There is analysis, self study, memory and experience of learning in this. Both Marginal and Attentive listening are common among students of various disciplines including medicine, in which field I had been a teacher.

The third one is projective listening. This student also has got Attentive listening of the second child just mentioned. But his thought process does not end there. There must be some special meanings for the Guru from his context and experience. This he can

understand only from the life and deeds, words of the Guru, and from his thoughts which are recorded (writing) or unrecorded (speech). Thus he has to do a sacred pilgrimage into the Guru's life itself as a seeker. Has to learn all his ideas from all his books, accompany him to hear what he talks about in different situations, and how he conducts in life etc. Only by such a Gurukula style one can understand the Soonya or zero of the Guru is not an empty thing for Guru but the poorna (perfect) energy field from which all originate and which may look like a Soonya due to lack of all attributes. It has no dik, desa, kaala, gathi, phala etc and therefore it seems like a soonya but is the origin of all and hence is poojya and poorna. For this, the Guru had gone through both ancient and modern scientific knowledge and integrated them and compared them. Thus in the soonya of the Guru, the genius student sees a Minskowsky space. A field-free Minskowsky space does not exist. Similarly a zero without chaithanya (unmanifested) field of raasichakra also does not exist. There is only Sath (truth) and no Asatha (untruth) and thus what appears empty is really everything for the Guru. Thus by a journey into the Guru, or projection of one's own mind into that of the Guru, the disciple understands what the Guru intended them to learn. This also is self study but is upanishada or secret study at the feet of the Guru. It has not only argumentative logic but also compassionate loving involvement in what one is learning. This is therefore an artistic, scientific listening called Projective listening. In this one becomes merged in the Guru. Thanmayeebhava is the word used in scriptures. The thanmayeebhava of Arjuna in Sree Krishna is like that. All Bhaktha should have a projective listening just like any other student of any other discipline.

Sl 1 *Arjuna uvaacha*

*Ye saasthravidhimuthsrujya yajantho sradhayaanuithaa:*

*Theshaam nishta tu kaa Krishna sathwamaahorajasthama:*

Arjuna said: - There are people who do yajana with sradha but without obeying the injunctions of the saasthra. How is their Nishta classified? Is it sathwa, Rajas or thamas?

At the end of the last chapter Krishna asked Arjuna to do according to the injunctions of the science. Then Arjuna asks, there are common people who do not have learning of science or saasthra but do duties with devotion, involvement and concentration. How to classify them?

Sl 2 *Sreebhagavaanuvaacha*

*Thrividhaa bhavathi sradhaa dehinaam saaswabhaavajaa*

*Saasthewiki raajasi chaiva thaamasi chethi thaam srunu*

Sree Bhagavan said: - For Dehi, there are three natural sradha. They are Sathika, Rajasik and Thamasic.

Sl 3: - *Sathwaanuroopaa sarvasya sradhaa bhavathi bhaaritha*

*Sradhaamayoyam purusho yo yachradha: sa eva sa:*

Each one has sradha according to their Sathwa (samskara). Purusha is Sradhamaya (full of sradha). The sradha differ according to the guna. That is all. If one shows sathika sradha

he must be having sathwikaguna only. Thus we can assess the guna of a person from his sradha.

Sl 4:- *Yajanthethe saathwikaa devaanaaksharakshaamsi raajasaa:  
Prethaanbhoothaganaamschaanye yajanthethe thaamasaa janaa:*

Sathwika do yajna on enlightened beings,the deva.Rajasika do yajna on Yaksha and Rakshasa.Thamasika do yajna on pretha,bhoothagana etc only.

Thus the different yajna traditions itself shows the thriguna predominance of people.

Sl 5:- *Asaasthravitham ghoram thapyanthethe ye thapo janaa:  
Dambhaahamkaarasamyukthaa:kaamaraagabalaanuithaa:  
Sl 6 Karshayantha:sareerastham bhoothagraamamachethasa:  
Maam chaivaantha:sareerastham thaavidhyaasuranischayaan*

There are people who do severe austerities (Ghorathapa)with pride and ego and with desire(kaama),,raaga(likes and dislikes), and with power or strength but without any injunctions of the sashtra.They make the matter or body which is a samghaatha(association of several )weakened and tired by such austerities and make me within their body also weakened.These two types are called Aasuri prakrithy. Raavana ,Hiranyakasipu etc did great austerities but with selfish desires and pride and ego to destroy others and become most powerful on earth and to become equal to God by power .They too had sradha in their thapas.But they are aasuravrithy.Thus ,it is not the karma alone but the way it is done and its purpose as well which differentiates daivi and asuri.Athmapeedana is not thapas of Daivivrithy.It is against sashtra injunctions .To control senses by wisdom and vairagya is real thapas and it leads to dharma and daivi vrithy.

Sl 7:- *Aahaarasthwapi sarvasya thrividho bhavathi priya:  
Yajnaasthapasthathaa daanam theshaam bhedamimam srunu*

The love in food also is of three types.Yajna,daana and thapas also are like that .Listen about them.

Sl 8:- *Aayu:sathwabalaarogyasukhapreethivivardhanaa:  
Rasyaa:snigdhaa:sthira hyadhaa aahaaraa:saathwikapriyaa:*

Ayus,Sathwabalam ,arogya,sukha and preethi being increased,and which are rasapoorna , soft ,and hridya are loved by sathwik people.Food with sweet taste and mixed with oil, ghee ,sugar etc is loved by them.

Sl 9:- *Katuamlalavanaatyushnatheekshnarookshavidaahina:  
Aahaaraa raajasasyeshtaa du:khasokaamayapradaa:*

Hot,acidic,salty ,hard food which produce indigestion are loved by Rajasic people .They cause sorrows and diseases to body and mind .The hot spicy acidic food without oil and sweet taste produce sorrows for rajasic people.

Sl 10:- *Yaathamaam gatharasam poothi paryushitham cha yath  
Uchishtamapi chaamedhyam bhojanam thaamasapriyam*

The food which was cooked three hours ago,and which is cold and lost its taste , odourous,and bad ,and food which is left over and dirty is loved by Thamasic people. Fish,meat and liquor are thamasic.

Sl 11:- *Aphalaakamkshibhiryagno vidhidrishto ya iyyathe  
Yashtavyamevethi mana:samaadhaaya sa saathwika:*

That yajna which is done by people who do not desire fruits of action,and following injunctions of sashtra,and knowing that this has to be done ,in Samadhi state of mind is sathwika. When mind is in Samadhi without dualities ,without like and dislike or selfish motive cognizing that this karma is best for all,is sathika karma.

Sl 12:- *Abhisamdhaaya thu phalam dambhaarthamapi chaiva yath  
Iyyathe bharathasreshta tham yajnam vidhi raajasam*

The yajna done for getting a desired effect or to show off ones power or wealth is rajasik.

Sl 13:- *vidhiheenamasrishtaannam manthraheenamadakshinam  
Sradhaavirahitham yajnam thaamasam parichakshathe*

Without following rules,without producing food,without manthra,without giving alms as dakshina ,and without sradha is thamasic.

Sl 14:- *Devadwijagurupraajnapoojanam souchamaarjavam  
Brahmacharyamahimsaa cha saareeram thapa uchyaathe*

The thapas to be done with body are worship of deva,Brahmins,Guru,Seers, and elders; soucha,arjava,Brahmaharya,Ahimsa. Dwija is the word used for Brahmin.Dwija is one who is born as a soodra and gets Brahmanya by his own karma .Praaagna is the one who is born with memory of the past life due to effect of good deeds done in last life.He is Brahmin by birth.In Mahabharatha ,the Guruof Arjun is Krishna and Krishna is a Praagna born with remembrance of all his previous avathars and his swaswaroop .Not a dwija .

Sl 15:- *Anudwegakaram vaakyam satyam priyahitham cha yath  
Swaaadhyayaabhyasanam chaiva vaangmayam thapa uchyaathe*

The thapa swith vaak or word is to utter words which will not confuse or hurt anyone , that which is satya,which creates wellbeing for all,and loved by all ,and doing swadhyaya.

Sl 16:- *Mana:prasaada:soumyathwam mounamaathmavinigraha:  
Bhaavasamsudhirityethathapo maanasamuchyathe*

The signs or symbols of mental thapas are Prasaada or bliss of mind,soumyatha,silence, control of self,and purity of thought.One has to meditate and do self analysis to find out whether one has these qualities and if not strive to get them.

Sl 17:- *Sradhayaa parayaa thaptham thapasthathrividham narai:  
Aphalaakamkshibhiryukthai:saathwikam parichakshathe*

If one does the thapas of body,mind and vaak without desire in the fruits of that actions and with ekagra sradha that is sathwika thapas.

Sl 18:- *Sathkaaramaanapoojaartham thapo dambena chaiva yath  
Kriyanthe thadiha proktham raajasam chalamadhruvam*

Which thapas is done with ego and pomp to get praise and pooja and welcome from others is fickle and not with fixity and that is rajasic thapas.

Sl 19:- *Moodagraahenaathmano yathpeedayaa kriyathe thapa:  
Parasyothsaadanaartham vaa thathaamasamudaahridam*

With ignorant misunderstandings ,as Athmapeedana,and for hurting others if we do thapas that is thaamasika.

Sl 20:- *Daathavyamiithi yaajnaanam deeyathenupakaarine  
Dese kale cha paathre cha thadhaanam saathwikam smrutham*

With knowledge that to give alms is duty ,if one give alms to one who cannot give back that help ,in the right place,time and to the right candidate it is sathwik daana .

Sl 21:- *Yathu pratyupakaaraartham phalamudhisya vaa puna:  
Deeyathe cha pariklishtam thadhaanam raajasam smritham*

To get back some help ,or for any effects or fruits of action ,one gives alms with much difficulty (reluctance)it is rajasic.

Sl 22:- *Adesakaale yaddhaanamapaathrebhyascha deeyathe  
Asathkrithamavajnaatham thathaamasamudaahridam*

Without considering desa or kaala,and to one who does not deserve it,or if given without good words,and with insult ,throwing it away in disgust is thamasic daana.

Sl 23:- *Om thath sadithi nirdeso brahmanaasthrividhaa:smritha:  
Braahmanaasthena vedaascha yajnaascha vihithaa:puraa*

Brahman is advised as OM,THATH,SATH as three .By them are designated the Brahmans etc,veda and yajna.

Sl 24. *Thasmaadomityudaahrithya yajnadaanathapa:kriyaa:*  
*Pravarthanthe vidhaanokthaa :sathatham brahmavaadinaam*

Pronouncing OM ,as decided by Brahmavadins ,thapas ,yajna and Daana begins.When following sasthra injunctions we utter Pranava first.

Sl 25:- *Thadityanabhisandhaaya phalam yajnathapa:kriyaa:*  
*Daanakriyaascha vividhaa:kriyanthe mokshakaamkshibhi:*

Those who desire liberation utter THATH and without thinking of the fruits of action ,do different thapas,yajana and daana. Om is Pranava and Thath is That .Brahmavadins and Mumukshu utter these before their Karma and all such karma are sath or good and according to sasthra injunctions.

Sl 26:- *Sadbhaave saadhubhaave cha sadiyethathprayujyathe*  
*Prasasthe karmani thathaa sachabda:paartha yujyathe*

Sadbhaava (Satya or truth)and Saadhubhaava (goodness)are bothcalled Sath (or sathwika )by all.Similarly all famous good deeds are given the adjective of Sadh (Like sathkarma). Therefore the sabda Sadh means truth,and goodness.

Sl 27:- *Yajne thapasi daane cha sthithi:sadithi chochyathe*  
*Karma chaiva thadartheeyam sadiyevaabhidheeyathe*

The fixity in yajna,thapas and daana (nishta/shthithi)is also called Sadh.All the sadhana done for its achievement are also called Sadh.

Sl 28:- *Asradhayaa hutham datham thapasthaptham kritham cha yath*  
*Asadiyuchyathe paartha na cha thathpretya no iha*

Whatever thapas,daana and yajna are done with asradha (lack of concentration)is Asadh. With that there is no use in this world or in that world. Thus Bhagavan answers the question of Arjuna.

In 26,27 and 28<sup>th</sup> sloka sath and asath are said.Bhagavan has earlier said I am not sath or asath.Therefore in the Brahmavaachaka “OM THATH SATH” the first two OM THATH is Aksharapurusha and Purushothama and sath is what the ksharapurusha should practice daily for purification.If one utter this manthra and do duties with sradha and lack of desire in fruits of action,and selfish motives ,all karma are purified .If not all are impure karma and useless

## **Chapter 18 Mokshasanyasayoga.**



Mokshasanyasayoga is the upasamhara and last chapter of the Geetha. Thwam as kshara and aksharapurusha and Thath as Purushothama has to be integrated by Asi. In this concluding part of the Geetha Krishna shows how to integrate Gnaana and Karma by ones own willpower or Ichasakthi .(By Ichasakthi ,integrate Gnanasakthi and kriyasakthi). The chapter may be considered as a summary of the entire Geetha.

According to Pranavavaada of Gargyaayana and Naaraayaneeya of Melpathur Narayana Bhattathiri we find that Mahavishnu has three murthy called Vishnu, Shiva and Brahma ,the Thrimurthy of our puraana, ithihaasa etc. Mahavishnu is an integrated form of these thrimurthy and their sakthi as Vaishnavi, Maheswari and Brahmi. Vishnu is Sathwika, Rgveda, and Gnana and is letter A in Aum.

Brahman is Rajasa ,Yajurveda, and Karma and letter U in Aum.

Shiva is Thamasa ,saamaveda and Ichasakthi and is the letter M in Aum. With Maheswary as Ichasakthi ,and saamaveda ,integrate Vaishnavi and Brahmi (Gnana and Kriya ) and Rgveda with yajurveda .Then the overall integrated murthy is that of Mahavishnu with balanced thriguna and a predominant sathwa. Saama is the power that connects and integrates ones Gnaana and Karma. It is because of this integration that objects are having Sthithy or sustenance in this world of existence. If that is lost and disintegration sets in Shiva or Maheswari itself cause Samhara also. Icha or willpower is the necessary power for all worldly functions of time, place, movement etc (Kaaladesa, gathi Etc) and it is necessary but in only required proportion for creation and sustenance and destruction of the world .While Bhagavan says that I am Samaveda among the Vedas he points out that I am the ichasakthi responsible for creation and protection and destruction as Mahavishnu .But still I am beyond all these guna and attributes too. I am not thamasik though I induce action of destruction or samhara through Shiva ,the destroyer . And when the time for death comes I act as destroyer drawing all creation into me as the Kaalachakra or wheel of time (sudarsana) as demonstrated in Viswaroopadarsana. Thus Geetha has shown the powers of Thrimurthy integrated in Mahavishnu to Arjuna.

Oorja or energy is unmanifested and unseen to naked eye. But we know it from the functions it do in this world. It is manifested as pragna, as karma, as emotions, and as movements of bodies and their laws etc in the world. These movements of the light and sound in cosmos is demonstrated by movements of swara and sruthi and rhythmic kaala and their gamaka or gathy (movement) mathematically in Indian classical music and it is actually the same principles of Indian astronomy that is followed in it. That is mathematics, and astrophysics and musical meters are on the same principles in India and it is then integrated with bioenergy in our body and mind through science of yoga and the naadeechakra. Thus in essence Indian philosophy is a total integrated approach to all the sciences, arts of the land and is not just a code of ethics. The dharma or code of ethics is the dharma of the universe or nature itself. Just like the Upanishads ,Geetha also gives us a concised summarized knowledge of this integrated approach.

If A in Aum is Vaishnavi and U is Brahmi ,they are connected with M or Maheswary which concludes or ends the utterance of the syllable OM. Gnana and Karma are at two opposites and they are connected by our willpower .Sathwa and Rajas are connected by Thamasa . This joining of two poles is necessary for a globe to be formed. Therefore ,Icha or Maheswari as Thamasa has a important role for a global or spherical earth and universe

which is cyclical. The very word Saama ,has Sa or shadja ,which is Sathwika predominant Mahavishnu and A ,(sathik Vishnu)M(thamasic Shiva). There are seven swaras in the saama music. In the early vedic period only three swara representing the thrimurthy were there in saamaveda. Later on the sapthaswara were formed .One who knows saama ,knows how to integrate karma and gnaana and thus is a knower of Athrva Angirasa, and Krishna was a disciple of Ghora Anghirasa (Chandogya Upanishad). He knows the way to the four purushartha .Moksha is the 4<sup>th</sup> purushartha and the way to it is possible only with integration of all ,and that is the way of Mahavishnu only. From aksharaBrahma the journey should proceed to Purushothama and integration of all.

If Shiva is Thamasa guna icha and saama also should be thamasa. How can be the Sathwik Vishnu be thamasic ? The answer to this was given when pragna was described. Nidra is the guna when sathwika and rajasa are less predominant than thamas. In the yoganidra of Mahavishnu there is nidra of thamas. But that is not thamas of ignorance. In Samadhi, and yoganidra and even in some cases of sushupthy we have apoorvavishayagrahana (discovery of rare and hitherto unknown vishaya) and due to this , it is comparable to thapas which is Pragnaanaghana and gambheera. Beyond that is the place of Adityavarna Purusha. Without passing through thamas of yoganidra one cannot reach that paramapada. To get that paramasathwika pragna of Mahavishnu ,the sadhaka has to go through the ekagrathapas ,as thamas of yoganidra.

Bondage is anaadi(beginningless). Samsara also is beginningless. But we find bondage has an end in moksha. For one who gets Brahmasakshatkara in Samadhi, the bondage of samsara ends. How can this be? It is also said that Moksha is beginningless endless.. Athman is having endless beginningless moksha. But a jeevathma which enters into bondage of samsara gets either relief from it or remains in it according to its guna and its willpower to get liberated . Thus both samsara and bondage and liberation are anaadi. Once a jeevathman is liberated that state of liberation is endless. By mokshasanyasayoga Geetha completes its message of Mokshadharma.

Sl 1. *Arjuna uvaacha*

*Samnyaasasya mahaabaho thathwamichaami vedithum  
Tyaagasya cha hrisheekesa prithakkesinishoodana*

Arjuna said:-

Mahabaho, Lord of indriyaas, killer of Kesi, I desire to differentiate between sanyasa and thyaga in principle.

Sl 2:- *Sreebhagavaanuvaacha*

*Kaamyamaanam karmanaam nyaasam sanyaasam kavayo vidu:  
Sarvakarmaphalatyagam praahustyaagam vichakshanaa:*

Sri Bhagavan said:-

The scholarly poets have said that sacrifice of desired karma is sanyasa. Gnanins say that Thyaga is sarvakarmaphalathyaga or sacrifice of fruits of all actions. Those who desire a son do Puthrakameshty. They praise prajapathy. Those who want heaven praise Indra. This

is example of Kamyakarma. Worshipping for the sake of fruit of action is kamyakarma. The sacrifice of it is sanyasa according to scholars and poets. But the view of the gnani is that one need not sacrifice the karma as such ,but has to sacrifice fruits of actions .Fruits of all actions whether kamyakarma or naimithikakarma or daily karma are all sacrificed in Thyaga .

Karma is not the external action only. It is also the internal karma associated with it. The thoughts, opinions, philosophy and ideology of a person controls his external actions. The view of a person and his gnana on it determines his karma. At the same time what one practices as kriya ,can influence his thoughts too. Thus thoughts ,actions and the doer of actions are interconnected .One controls the other mutually and cyclically in evolution. This is relation of doer,duty. If we take doer as Gnaatha(knower)and karma as gnaatha ,the same relation is there. The mutual relation of gnaatha and gneya(to be known)leads to gnaana. The mutuality of thought and doer leads to karma. One does karma for getting fruits of karma .If this fruits of action is not for oneself but for entire world ,it is done as dedication to God .This type of karma done with sraddha and bhakthy is making ones karma great. Selfish karma for getting something out it cannot be great.

Sl 3:- *Tyaajyam doshavadye ke karma prahur maneeshina:*  
*Yajnadaanathapa:karma na tyaaajyamithi chaapare*

According to some learned people only bad karma need be sacrificed. Yajna, daana and thapas should never be sacrificed. The injunction that such and such a karma should not be done is because it may cause injury or harm to oneself or society. Such karma are called Nishidhakarma. For example we say ,one should not use Nicotene, or Ganja ,or liquor because it produce individual damage as well as damage to society life .So also control of one's sexual life is for preventing HIV AIDS as well as for having a perfectly healthy existence so that we are not disturbed physically or mentally . The three things that one should never sacrifice :-

1. Daana for the deserving people. One may deserve money ,food, or wealth .Another may deserve education .The best is Vidyadaana or giving a suitable job because with that all other can be acquired by oneself.
2. Thapas with concentration and without any disturbance .
3. The yajna of life for welfare of all.

Sl 4:- *Nischayam srinu me thathra tyago bharathasathama*  
*Tyaaago hi purushavyaaghra thrividha:samprakeerthitha:*

Greatest of the Bharatha race, Tiger among men, About Tyaga what I have decided will be told now. Listen. Tyaga is of three types. The opinions given in 3<sup>rd</sup> sloka is that of Samkhya according to Nataraja Guru. After introducing the existing opinions ,now Krishna tells what his opinion is on the subject. This is the traditional approach in all scientific research and Sankara follows this method too.

Sl 5: *Yajnadaanathapa:karma na tyaaajyam karyameva thath*  
*Yajno daanam thapaschaiva paavanaani maneeshinaam*

Yajna,daana and Thapas should not be sacrificed.Theyhave to be done because it purify the scholars. This means Bhagavan is in complete agreement with what is said in 3<sup>rd</sup> sloka .He adds that it purify scholars and that is why it should be done.But ,in next sloka he says they too have to be done without desire in fruits of those actions.Only then the karma become sathwika .One has to do Sathik thapas,yajna and daana for purification.

*Sl 6 Ethaanyapi thukarmaani sangham tyakthwaa phalaani cha  
Karthavyaaneethi me paartha nischitham mathamuthamam*

Partha,even these karma has to be done without desire for fruits of ations.That is my opinion which is fixed and is the best .

Bhagavan says my opinion is not made at the spurt of the moment as some people do for the sake of media publicity nowadays.I have analysed the problem thouroughly for a long period and have fixed a rule for the best method of purification. Therefore Krishna uses the term:” *Nischitham Matham Uthamam.*”.Matham here is not religion.Wherever this word is found in Sanskrit language ,it means the opinion . To sacrifice duties is not sanyasa.To sacrifice duties is only ignorance or thamas.To sacrifice fruits of actions while doing actions is sanyasa.

*Sl 7: Niyathasya thu sanyaasa:karmano nopapadhyathe  
Mohaathasya parityaagasthaamasa:parikeerthitha:*

It is not correct to say that the karma as injunctions should be sacrificed.If one sacrifice the duties by his ignorance,it is only thamas and not sanyasa. Human beings have some duties towards oneself,to family,friends,nation,society and the world as such.To run away from such responsibilities is not what is meant by sanyasa.It is only laziness and thamas to shun responsibilities.That is why Krishan asks Arjuna to do his duty in the Kurukshethra battle .

*Sl 8:- Du:khamityeva yathkarma kaayaklesabhayaatyajeth  
Sa krithwaa raajasam tyagam naiva tyagaphalam labheth*

One who sacrifice duties ,afraid of bodily effort or fearing that this will bring sorrow, does not get either sanyasa or the effect of Tyaga.His tyaga is Rajasa and not sathwika. If one shuns samsara and Grihastha duties being afraid of sorrows or of labour ,he is not sanyasi but only an irresponsible person.A Grihastha has several duties to be performed for the sreyas of family and society as a whole.Running away from them ,afraid of Bodily klesha (due to labour)or mental klesha(sorrows) is being slave to rajasic guna.If Arjuna did that ,he would have been precisely doing this only.

About women-Women have lot of duties in their homes.The domestic duties of a woman are more than a man.From salt to camphor is a phrase to show her responsibilities at home (From kitchen to Pooja room ).A responsible woman need not run away from them.A housewife doing all her duties and responsibilities along with her husband,for the sreyas of family and society ,is doing a sort of karmaphalatya within the samsaric life

.Her garhasthya is the best sanyasa according to Vyasa .The story of the woman who taught this to Rishi Kousika is retold by him.

What is sathwika tyaga?

Sl 9:- *Kaaryamityeva yathkarma niyatham kriyatherjuna  
Sangham tyakthwaa phalam chaiva sa tyaaga :saathwiko matha:*

My opinion is those daily duties ,done with the knowledge that these are my responsibilities, without attachment or desire for fruits of them are sathwika Tyaga. I have to respect and take care of my parents.I have to give food,protection,and proper education to my children.These responsibilities are felt ,and then done with proper care in the duties ,at the same time not expecting any thing in return becomes sathwika tyaga.If done with motive of getting something,it will not be sathika.

My students require knowledge.I must give them what I have known .But it should not be for money or expectation of something else.That is Sathikatyaga of a teacher.My patients require good treatment and good diagnostic work and for that I should know the subject and do it with care and as quickly as possible so that the valuable time isnot lost is the responsibility of a doctor.And if he does that with efficiency and dedication ,without expecting anything in return ,that is sanyasa.

My readers need knowledge.When I write I am giving gnaanadaana in Salpathra(for deserving people) who require it and will read .So ,it should not be with desire for fame or money.Now this type of mentality is sathwika .If done with desire for fruit of action ,the same karma is Rajasic.Therefore it is not the karma,but the motive behind it which gives a hint whether the person is sathwik,rajasic or thamasic.

Sl 10:- *Na dweshtyakusalam karma kusale naanushajyathe  
Tyaagi sathwasamaavishto medhaavi chinnaamsaya:*

The tyagi who is rich in sathwikaguna,and intelligent,and doubtless ,do not hate his karma or responsibilities.He does not get attached to the karma which he likes too. That means he is beyond likes and dislikes.Geetha began in the first place to make Arjuna doubtless and come back to his duty ,when he was running away from his responsibility .One will have to face both karma which we like and dislike in this life.One will have to do responsibilities with efficiency ,without hatred or excess attachment or love to anything or any body (impartial).And also fearlessly.It is in such situations Geetha is most useful for our journey of life.In all contexts of crisis and problems ,that charioteer comes to lead our chariot of life in the proper direction.

I love to read and write and learn scriptures and sciences.But I cannot sit with books all the 24 hours.I have to give time for all other responsibilities at home and office.To run a busy diagnostic Pathology service,to teach post graduates and graduates,to do administrative work regarding the office has to be looked into.To give proper instruction for my children who have their homework,their little day to day problems ,to supervise the kitchen,laundry,the purchase and maintainance of the kitchen store and a thousand other small household duties have to be attended to.In between my social

functions are there. My lecture demonstrations to the public come and I have to do justice to that. And in this way, doing time management for everything, and not discarding those duties, at the same time without attachment to any of them, I have been devoting my rest time only for study of scriptures and Prasthanathraya. And that was mainly during night after every body sleeps and in the early hours of dawn before every body gets up. Thus, without sacrificing any of my duties even I could learn scriptures a little bit and finish writing commentaries on the Prasthanathraya, and on comparative astronomy and musicology and soundaryalahari etc. So what will be the state of Vyasa or Sankara who were doing study of scriptures alone all the time!!!!

Do whatever swadharma we have with nonattachment and with perfect dedication and ekagratha and with no selfish desire for fruits of its action. This alone is the practical suggestion for doing sathwika karma both man and woman. This is the best Karmarahasya offered by Bhagavan Krishna for a good and effective life in society.

Sl 11: *Na hi dehabrithaa sakyam tyakthum karmaanyaseshatha:  
Yasthu karmaphalatyaagi sa tyaageetyabhidheeyathe*

The jeeva which has taken a body will not be able to sacrifice all karma. Therefore the one who sacrifice the fruits of karma is the Tyagi or sacrificer. What is the use of Karmaphalatyaaga?

Sl 12:- *Anishtamishtam mithram cha thrividham karmana :phalam  
Bhavatyatyagaanaam pretya na thu sanyaasinaam kwachith*

For men who do not sacrifice fruits of action what they get is three types of effects:-  
1. Anishta (which they do not like or which are bad effects). 2. Ishta (which they like or good effects). 3. Mishra (combination of these two). For one who has sacrificed karmaphala, those sanyasins have no such effects at all. Sanyasin who has sacrificed fruits of action has no ishta or anishta or misraphala and they are getting jeevanmukthy from all such dualities and effects of karma.

Sl 13:- *Panchaithaani mahaabaho kaaranaani nibodha me  
Saamkhye krithaanthe prokthaani sidhaye sarvakarmanaam*

In the end of Krithayuga, Samkhya said five reasons for sidhi of sarvakarma. Now hear them from me.

The word used is “Krithaanthe”. Swami Chinmayananda thinks that since there is no such five reasons of sidhi in the modern Samkhyasasthra, Krithanthe can be interpreted as: “Upanishads or Adhyathmic spiritual texts which deals with end of all karma”. But he also adds that during the time of Vyasa the ancient Samkhyasasthra might have had them. Krithantha is a synonym for time or Kaala. The end of all actions (kritham) is also its meaning. And it is end of a Krithayuga too. All the three meanings fit in with the meaning of Krithantha. But here it is specifically said that it was in the samkhyasasthra and therefore in that respect there need not be any doubt. Samkhya is Gnanayoga. It is the absolute paramagnana which reveals at the end of all karma. The Brahmisthithy of Samkhyayoga and the Pragnaparamitha of ancient India as a ancient method of Yoga

was described in earlier chapters. And Vyasa says it came into existence at the end of Krithayuga and beginning of Threthayuga. And all other scriptures say that it was in the beginning of Veda from the reign of King Pururavas that all gnana and veda were known as codified sacred texts. There is no need to doubt such authority since we have evidence of yoga right from 4000 BC .

Sl 14:- *Adhishtaanam thathaa karthaa karanam cha prithakvidham  
Vividhaascha prithakchestaa daivam chaivaathra panchamam*

The five kaarana or causes are:-Adhishtana,Kartha or doer,the different cheshta or movements,different organs (karanendriya)and the fifth is Daiva or God. Body or kshethra is the basis or adhishtana.”I do,I experience “The one who has such pride is the kshethragna.(kartha).five karmendriya and 5 gnaanendriya and mind and intellect are the 12 karana. The movements up,down,vertical and horizontal etc created by the 10 winds or vaayu and all the gathi and chalana by it are known by the word cheshta Then the 25<sup>th</sup> is Daiva or God as Purushothama .These are the 25 thathwa which are said in samkhya in the end of Krithayuga.In fact these are said even in modern samkhya.The only difference is that the word Daiva is not used in modern samkhya but was used in ancient samkhya. From what Vyasa says ,this word was used by ancient samkhya and was not something which was not accepted by samkhya.Yajnavalkya said :-*Daivam abhivyaaktham pourusham porvadehikam*.This was accepted by yoga and samkhya too.As well as by the karmapurusha sidhantha of medical science called Ayurveda.The term God is not used does not mean that the modern samkhya was averse to God as supreme power.If we read Thirukkural first chapter we will find the first 10 kurals are on God though Thiruvalluvar does not use any specific God’s name . In about AD 2<sup>nd</sup> century ,the different methods and paths of gnaana that were current in Kerala are given in the epic Manimekhalam by Koolavaanikan Chathanar (The seller of grains of Kolam or koola /kol agricultural fields) a participant in the guilds called sangham .He says about Purusha who is known by the three names Uyir,Athman and Purusha.(Uyir is jeeva).

*Ulakaay nikazhnthu vantha vazhiye  
Ivai chentru adanghi  
Anthamil pralayamaay irum alavum  
Ontraay ,enkum paranthu nithiyamaam  
Arithurkku elithaay  
Mukkunam anripporiyunarvikkum  
Pothuvumnri  
Epporulum thonrutharkkidam antri  
Apporulellam arinthidarkku unarvaay  
Ontraay enkum paranthu  
Nithiyamaaay nintrulavunarvaay  
Nikazh tharum Purutan.*

Thus we find that the purusha of modern samkhya and ancient samkhya and the purushothama of Geetha are one.It is that phenomenon which during deluge merge all in it,and is Eka ,nitya,gunarahitha,and as if soonya from which nothing originate ,but

knowing all as energy incarnate .The Moolaprakrithy of Samkhya is called Moolappakuthi in Tamil (Manimekhala).Prakrithi being the half of Purusha is his pakuthy(half)and that name is apt for the Ardhanareeswara state of purusha and prakrithy .Ellaporulum thontrutharkku idam(The place for origin of everything)is that Prakrithi or pakuthi.But it appears as if it is Epporulum thontrutharkku idam illaatha (soonya which has no place for anything to take origin).And that moolapakuthy(half of the root cause)is the part of the one which is (apporulellam arinthidarkku unarvu) consciousness of wisdom to know all .From this originate the chitha,Mahan,Aakasa, Vayu,agni,apas, prithwi,mind ,and ahamkara according to samkhya .Indriyadi karana originate from this .This is the vedanthic view as well.The word Daiva shows old samkhya sidhantha was not different from VEDANTHA.The old samkya was an asthika sidhantha or darsana. The end of all sidhi and sidha is Sidhantha and the very word vedantha (end of all veda )is from it.It is the end of all sidhi and of all veda in a state beyond sidhi,beyond words and nirvikalpa ,nirveda state of Samadhi .Geetha follos this ancient samkhya theory of Kapilamuni .And it is not a nasthika theory but accepts daiva but without a specific name for it.

Sl 15:- *Saareeravaangmanobhiryathkarma praarabhathe nara:*  
*Nyaanyam vaa vipareetham vaa panchaithe thasya hethava:*

Whatever a person does with his body,words and mind ,whether it is justice or opposite to it (injustice)the cause for all those karma is the five kaarana mentioned above. Now ,you may recollect the words of Sri Sachidananda which I quoted in the beginning of this commentary. He had said “I do my karma with my body”.Geetha here says to do karma body and its organs are necessary.But that alone is not sufficient .The Aksharapurusha and Purushothama also is needed (Not the ksharapurusha ,which is the body and its organs ,alone). His statement that word is the cheshta of thebody also is to be reexamined. Word is not merely the cheshta of the ksharapurusha .It is the cheshta of Aksharapurusha as well.We find fully mature body and organs of speech in all but they are all not blessed by the perfect action of word /communication skill.Because for its perfect function Aksharapurusha is essential It is mainly the cheshta of Aksharapurusha manifested through ksharapurusha.The sparks of fire of the Sphota in aksharapurusha come out as manifested word in ksharapurusha and that sphota is not cheshta of ksharapurusha.The cheshta of ksharapurusha(body)ends with death of body.But the words survive and is communicated even after death of body and continue to stimulate people thousands of years after it was uttered.Thus cheshta of Aksharapurusha survives the cheshta of ksharapurusha.

Sl 16:- *Thathraivam sathi karthaaramaathmaanam kevalam thu ya:*  
*Pasyathyakrithabudhithwaanna sa pasyathi durmathi:*

Since this is so,one who see Kevalathman as kartha or doer is not seeing anything. Purusha is only sakshi and notthe doer.Aksharapurusha is doer and notthe purushothama who is witness of all.Without knowing this without differentiating Purushothama as Kevalathman ,from jeevathman as kshethragna and aksharapurusha one cannot proceed further.(from akshara to purushothama).



Sl 17:- *Yasya naahamkritho bhaavo budhiryasya na lipyathe  
Hathwaapi sa imaamslokaanna hanthi na nibadhyathe*

The one with no ego, whose intellect is not bound by ego and pride, is not attached to anything and even if he hurts the world he is not bound by that hurting or bad act. Purusha as purushothama is not doer of anything. Therefore one who merge in Purushothama has no ego that I am doing this and that. So karma do not bind him. He is only witness of karma done by akshara purusha through ksharapurusha or without him.

The cheshta or karma of Arjuna are cheshta of Krishna and not of the purushothama Mahavishnu as Kaalaroopa seen in Viswaroopa or in the state of soonyalike perfection as Nirakara. Krishan is awakening the dormant Shaiva thathwa of samhara as thamas again a little to balance so that he does his swadharma without attachment or without any feeling of guilt. For this purpose Krishn wants Arjuna to know Mahavishnu, Vishnu, Krishan and Arjuna himself and their differences as well as how they do merge or superpose in each other in Samadhi. Mahavishnu is beyond all guna. Vishnu is sathwaguna predominant. Krishan is the Aksharapurusha. And Arjuna knowing the Akshara and Purushothama should throw away his ksharapurusha attachments to kith and kin and return to duty and swadharma with veerya and concentration without worrying about its effects and dedicating everything in the Purushothama and Aksharapurusha. Even if it is killing of his opponents he has to do it without hatred or without attachment. He need not feel the pride that I have killed these great warriors because it is not his cheshta at all. And he need not feel sorry for killing Bheeshma and Drona, due to the same reason, since it was already done by prakrithy or Aksharapurusha. Do you swadharma without attachment, without hatred and with dedication in a great cause is the message that Krishan gives Arjuna here. It is not the karma, but the thoughts or mental state of the person who does the karma which is given importance here too.

Sl 18:- *Gnaanam gneyam parignaathaa thrividhaa karmachodanaa  
Karanam karma karthathi thrividha: karmasamgraha*

Karma is influenced by Gnaana, Gneya and Gnaathaa (knowledge, the thing to be known and the knower). Because karma and its doer and its cause are the summary (samgraha) of karma.

Summary of karma into three :-

1. Karana or indriya (tools) for doing
2. karma or action itself.
3. Kartha or doer.

All the technology that man has found out recently fall into the karana only as tools for accentuation or improvement of karma. Here Arjuna is doer of battle and his tools like Gandeeva are karana along with his body and organs. But what are the internal influences for battle other than these external things?

1 gnana. One is the knowledge about the science of battle and weapons used for it, strategies etc (Ayodhanavidya or dhanurveda). But along with that Arjuna should develop

the great thought that I am doing this karma for protection of dharma only and not for revenge etc.

2.Gneya:- Purushothaam is the ultimate gneya or to be known for any one .Because it is the ultimate goal of all life.

3.The one who gives knowledge of that Gneya is Guru.Here it is Krishan for Arjuna.He is that enlightened self as Antharthman ,as Aksharapurusha who gives enlightenment to Arjuna . He is that Narayana who dwells within the Nara .It is through that Aksharapurusha within as Narayana ,one attains the final Purushothama .Thus the argument of the Bhouthikavaadi that body alone can do all karma is negated by explaining the three Chodana of Karma,the three samgraha of karma and the five causes of karma in the Geetha.'

Sl 19:- *Gnaanam karma cha karthaa cha thridhaiva gunabhedatha:  
Prochyathe gunasamkhyane yathaavachrunu thaanyapi*

In Samkhyasasthra(science of numbers)by difference in guna,Gnana,Karma and the kartha are differentiated and analysed.Listen to that also. Sathwika and rajasa and thamasa are the three divisions each of kartha,karma and gnaana in samkhyasasthar The lakshana or signs of each is now said .

Sl 20:- *Sarvabhootheshu yenaikam bhaavamavyayameekshathe  
Avibhaktham vibhaktheshu thajnaanam vidhi saathwikam*

In all bhootha which we see as divided ,Sathwika bhava see only the indivisible , indestructible Ekabhaava. Thus Samkhyas and Adwaita are one.This secret was known to Vyasa,Krishna as well as Goudapada and sankara and all great thinkers of India.(Before sectarianism crept in ).

Sl 21:- *Prithakthwena thu yajnaanam naanaabhaavaanprithagvidhaan  
Vethi sarveshu bhootheshu thajnaanam vidhi raajasam*

In all bhootha in different ways and bhaava there are different Athman according to the Raajasabhaava and this leads to inequalities in the world.

Sl 22:- *Yathu kritsnavadekasminkaarye sakthamahaithukam  
Athathwarthavadalpam cha thathaamasamudaahritham*

There is a alpagnaan (little knowledge)which says "There is nothing beyond my opinion "without any reason or any analytical thought .Such unreasonable gnana is Thamasic. To say categorically that there is nothing but the body and the physical world is the view of such thaamsa gnana.The sathwiks believe in advaita .Rajasic are dwaithins and thamasic are those without any logic stick on to their views adamantly .

Sl 23:- *Niyatham samgharahithamaraagadweshatha:kritham  
Aphalaprepsunaa karma yathathsaathwikamuchyathe*

By a person who need no fruits of action,done without attachment or like or dislike ,the daily karma even become sathwika.

Sl 24:- *Yathu kaamepsunaa karma saahamkaarena vaa puna:*  
*Kriyathe bahulaayaasam thadraajasamudaahritham*

Due to desire ,to get fruits of action ,done with effort and with pride and ego ,any karma becomes rajasic and leads to pains and pleasures .

Sl 25:- *Anubandham kshayam himsaamanavekshya cha pourusham*  
*Mohaadaaarabhyathe karma yathathaamasamuchyathe*

Without knowing consequences of ones karma ,and without thinking of the bad effects that might cause to the society ,not even thinkig about one's ability to do that karma ,just for the sake of greed if one jumps into karma without forethought that is thamasic.It causes damage to society and the world.(The present day we find such karma in excess even among rulers of states and nations,among administrators,educationists,scientists etc .Therefore a study of Geetha is essential for all citizens to assess oneself and change or transform so that entire world has peace and welfare ).

Sl 26. *Mukthasanghonahamvaadi drityuthsaahasamanuitha:*  
*Sidhyasidhyayornirvikaara:karthaa saathwika uchyathe*

The one who is free from attachment ,with no pride or ego ,doingkarma with efficiency and perfection,and with involvement in karma,without passions in success or failure (nirvikara in dualities) is a kartha with sathwik quality.

Sl 27:- *Raaghee karmaphalaprepsurlubdho himsaathmakosuchi*  
*Harshasokaanuitha:karthaa raajasa:parikeerthitha:*

One who has raaga and dwesha in vishaya,and desire fruits of action,and is miserly ,and is having himsa (violence)in mind ,impure ,and experiencing dualities of sorrows and pleasures is a rajasic kartha.

Sl 28:- *Ayuktha:praakritha:sthabdha:sato naishkrithikolasa:*  
*Vishaadee dheerghasoothri cha karthaa thaamasa uchyathe*

Because of lack of yoga(ayuktha) being uncivilized and not communicative,and without peace of mind,without vinaya ,and always making quarrels by false methods ,lazy and depressed are always Deerghasoothry. Deergasoothri means one who always delay things .what we callred tapism in offices is is Deerghasoothra .This is because such people cannot take any decisions on anything due to lack of knowledge and fear .They keep all duties in pending and people suffer .Such karthaa are dheerghasuthri and are called Thaamasa.In fact the word delay in English is in Malayalam Thaamasa (which has both the meanings.Delay and guna of thaamasa).Such people are increasing in our offices and departments which produce untold miseries to the public.

Sl 29:- *Budhebedam dritheschaiva gunathashtrividham srunu*  
*Prochyamaanamasesena prithakthwena dhanamjaya*

Arjuan,I will tell you the three differences due to differences in budhi or intellect and by differences in efficiency of karma.Listen carefully.

Sl 30:- *Pravrithim cha nivrithim cha kaaryaakaarya bhayaabhaye*  
*Bandham moksham cha yaa vethi budhi:saa paartha saathwiki*

The intellect which can differentiate and know between Pravrthimarga and Nivrithimarga, between Kaarya and Akaarya,between Bhaya and Abhaya,between bandha and moksha is Sathwiki.It is the intellect of wisdom.It alone can have Nityanityavasthuviveka.(wisdom of differentiation of the temporary and the eternal)

Sl 31:- *Yayaa dharmam adharmam cha kaaryam chaakaaryameva cha*  
*Ayathaavathprajaanaathi budhi:saa paartha raajasi*

By which intellect the dharma and adharmam,karya and akarya are known as ayatharthas is the rajasik budhi. It projects dharma as adharmam and vice versa.Karya and akarya as vice versa.Body and Athman also .But this dialectics of projection is needed for differentiating the nitya and anitya and is a step for going forward .If we speak in modern terms the identification and understanding of class difference is not for theoretical arguments but for creating a classless society from that knowledge ,so that equality should prevail. Similarly the recognition of differences by rajasik intellect is not for preserving the differences by argumentations but for removal of them by moving forward to sathwik equal state where there are no differences of any kind and all beings are alike and equal in Advaitik Brahmisthithy.If we forgets the purpose of the very dialectics ,this can never happen and everything will remain unequal .It will be just changing the elephantiasis of one leg to another and not a classless society based on equality.

Sl 32 *Adharma dharmamithi yaa manyathe thamasaavrithaa*  
*Sarvaarthaanvipareethaamscha budhi:saa paartha raajasi*

Thamasa intellect is that which understands dharma and adharmam in their covered state (covered by ignorance) and in every meaning or sense it is an opposite knowledge of what is truth.It does not have differentiating power of dharma and adharmam as Rajasik intellect has.Therefore it totally misunderstands everything .It is called vipareethabudhi (opposite budhi)since it is opposite of sathwa.This increase when the destruction of the worlds nears.(Vinaasakaale vipareethabudhi is the saying).Rajasabudhi see the difference and wants to strive for the perfection and try to do it.But for thamasa which is opposite budhi,it is adamant in stating that I alone is right (as in Hiranyakasipu etc)and fails to seer reason.

Sl 33 *Dhrityaa yayaa dhaarayatthe mana:praanendriyakriyaa:*  
*Yogenaavyabhichaarinyaa dhrithi:saa paartha saathwiki*

By yoga and with that efficiency which is fixed,when Dhaarana of mind,senses,praaana are done,one gets a sathik efficiency .In whatever adverse situation a person with such a sathwik dhrithy(efficiency in karma)will not deviate from his straight path and go to sidelanes and become opportunistic.This fixity of purpose in dharma leads sathwik person to his goal .

Sl 34 *Yayaa thu dharmakaamaarthaandhrityaa dhaarayatherjuna  
Prasanghena phalaakaamkshi dhrithi:saa paartha raajasi*

By which efficiency one does dharana of dharma,artha and kaama (the three purushartha) and by attachment to them is always desirous of fruits of action is the rajasik dhrithy or efficiency. That is mokshasasthra and the efficiency in it is that of sathwika and the other three purushartha and its efficiency belongs to rajasika.

Sl 35: *Yayaa swapnam bhayam sokam vishaadam madameva cha  
Na vimuchyathi durmedhaa dhrithi :saa paartha thaamasi*

By the deranged medha or intellect ,one is fixed in dreams,fear,sorrows,and depression, and greed (swapna,bhaya,soka,vishada,madam).Such an intellect is thamasik.These are negative qualities of mind which pulls one down the evolutionary ladder.Therefore this persons efficiency (dhrithy)is not upto the mark .This was explained by a formula for efficiency in the early chapters of this commentary .What Krishna was doing in the Geetha is only removal of Vishada(depression)that occurred temporarily in Arjuna's mind so that his natural efficiency should return.Or in psychological terms it was a counselling done by the great teacher on his disciple in the hour of need.Arjuna being Rajasik was not a depressed individual by nature and it was only a temporary depression that overtook him.

Sl 36:- *Sukham thwidaanim thrividham srunu me bharatharshabha  
Abhyaasaadramathe yathra du:khaantham cha nigachathi*

By practice people enjoy and forget their sorrows ,and that enjoyment or sukha are also of three types.Listen to me.

Sl 37 *Yathadagre vishamiva parinaamemrithopamam  
Thatsukham saathwikam prokthamaathmabudhiprasaadhajam*

The sathwik enjoyment is that which in the beginning will feel like poison,but in the end will be amrith or nectar itself and that which originate from the prasaada (bliss) of Athmabudhi . It is like the sour taste of an amlaki fruit in beginning which turns out to be sweet in the end and contains all vitamins for our health,enjoyment and life.

Sl 38 *Vishayendriyasamyogaadyathadagremrithopamam  
Parinaame vishamiva thatsukham raajasam smritham*

Born out of union of vishaya with Indriya, and first felt as nectar, and later transforming into poison is the sukha of a rajasik. The temporary enjoyments of body and vishaya are finally giving sorrows only. This is what Budha later on proved by his enlightenment and life's teaching too.

Sl 39 *Yadagre chaanubandhe cha sukham mohanamaathmana:  
Nidraalasyapramaadotham thathaamasamudaahridam*

That which is born out of sleep, laziness and madness and that which makes our Athma's power decreased and in permanent sleepy state is thamasic sukha. (As that of Kumbakarna).

Sl 40 *Na thadasthi prithivyaam vaa divi deveshu vaa puna:  
Sathwam prakrithijairmuktham yadebhi: syaathribhirgunai:*

Thriguna are born of prakrithy. There is no being on this earth which is free from the thriguna. Nor are they among Devas in the heaven. In thinkers, seers and poets sathwika guna predominates. They are called Brahmins. Rulers, commanders, lawgivers have more of rajasik guna and they are classed as Kshathriya. Tradesmen, commercial people, agricultural people and wealthy people who make money by various vyavahara are all having rajas, thamasic and sathwa in varying proportions and they are the Vaisya class (which is a mixed race of Brahmana and Kshathriya guna). When thamoguna predominate the fourth class of people are born. They serve the first three and assist them in whatever they do, depending upon their guna predominance. For example a person with thamasic predominance and having more sathwa than rajas will serve the Sathwik people, and if the rajas is more than rajas they will serve the ruling class and in this way they become parichaaraka (the retinue or those who accompany the leader) or the subjects and assistants of the leaders they follow. They are the people of the land. Some without any discriminative power may even become so devoted to the leader so that they do whatever they ask without a thought which we see in our present politics. (They are the 5<sup>th</sup> class) but those with discriminative sense and interest in either sathwik or rajasik budhi will correct and advise the leaders and participate in the functions actively and are assets to any leader or king or vedic scholar. Because they are the real helpers and honest accompaniments which any one will need for carrying out functions effectively. Thus the swabhaava or character of a person is determined by the guna, the swadharma taken up depending on that guna. It is not the external features (which we now call anthropology) or the external signs or uniforms/dress worn by different sects, or their language or colour of body, or even the house and parents to which they are born which determines the Chathurvarnya or the four varna in Indian context. This subtle meaning of Varnasramadharma is accepted by the Geetha throughout without any place for doubt.

Sl 41 *Brahmanakshathriyavisaam soodraanaam cha paramthapa  
Karmaani pravibhakthaani swabhaavaprabhavaairgunai:*

Paranthapa (The one who gives heat to the enemies), the karma of Brahmana, Kshathriya, Vaisya and Soodra are divided according to the swabhava born out of their thriguna.

Sl 42:- *Samo damasthapa:soucham kshaanthiraarjavameva cha  
Gnaanam vijnaanamaastikyam brahmakarma swabhaavajam*

Brahmana is that person who has sama,dama,thapas,soucha,kshama,rijuseela(straight and honest ways of life)gnaana,vignaana(swaanubhoothy) and Asthikya( Belief in a positive existence of God) which are the Brahmakarma born out of swabhava (of sathikaguna).

It is important to read the definition of a Brahmana in this sense .Any one who cultivates these swabhava is accepted as a Brahmana.that is how Vyasa was accepted as a Brahmana .

Sl 43 *Sourya thejo drithidakshiam yudhe chaapyapalaayanam  
Daanameeswarabhaavascha kshaathram karma swabhaavajam*

Sourya,thejas,dhrithy and jagratha ,and not running away from a battle,daana,and Iswarabhaava are Kshathrakarma born out of rajasika guna and seen in Kshathriya. If these are not found ,that person is not fit to be a ruler,lawgiver or a dharmik protector of human interests without partiality .

Sl 44 *Krishirgourakshyavaanijyam vaisyakarma swabhaavajam  
Paricharyaathmakam karma soodrasyaapi swabhaavajam*

Krishi(agriculture)Goraksha(protection of cattle)Vaaniyya(commerce and trade) are vaisyakarma and people doing these are classed as Vaisya.The Paricharya or (assistance )of these karma in various capacity is the soodrakarma and all these are born out of swabhava from guna only . Thus soodra is a service class of officials and not slaves .And all are soodra when they are born ,and evolve into the other three classes depending upon what they take up in life as a profession.This professional stratification and division of labour still exists in society and the names have changed .That is all.That is only change in the use of language in two different eras.Whether we use Sanskrit or English or any other language ,the basic principles and nature of cosmos and the human nature is the same in all ages and in all places .

Sl 45 *Swe swe karmanyabhiratha:samsidhim labhathe nara:  
Swakarmaniratha:sidhi yathaa vindathi thachrunu*

For those people who selects a profession according to ones own taste and swabhava ,sidhi is obtained in that .Now,hear from me how a swakarmaniratha(one involved in ones profession)attain sidhi . This is a great management theory that Krishna is teaching Arjuna.If we select a dharma which suits your taste you can excel in that .Nowadays parents are forcing children to take up professions according to the taste and liking of the parents and not that of the children.This is the reason for the mediocrity in majority of our educated population.

Sl 46 *Yatha:pravrithirbhoothaanaam yena sarvamidam thatham  
Swakarmanaa thamabhyarcha sidhim vindathi maanava:*

Man gets sidhi by worshipping with swakarma(own duties)that one who spreads in all bhootha and from whom all bhootha originated (Purushothaam). By our karma or functions we are worshipping God only.By the efficient functions dedicated to God we get sidhi .

Sl 47 *Sreyaanswadharma viguna:paradharmathswanushtithaan*  
*Swabhaavaniyatham karma kurvannapnothi kilbisham*

Even if ones swadharma is a little less of quality than the paradharmait is best to do swadharma because it brings sreyaas.For the one who does the karma according to his own guna and swabhava ,no problems or blemishes happen. On the other hand if we choose a paradharmait,which is not according to our swabhaav we will face problems and we will have to discard it or we will turn out to be miserable failures in that field .

Sl 48 *Sahajam karma kountheya sadoshamapi na tyajeth*  
*Sarvaarambhaa hi doshena dhoomenaagnirivaavritthaa:*

Son of Kunthi,Sahajakarma(functions which are born with us as our guna and swabhava) even if it has some blemish should not be forsaken.Because all the karma beginnings have coverings like agni is covered with smoke in the beginning. The sahajakarma of Arjuna as a Kshathriya is protection of dharma and a battlefield is his karmabhoomi from which he cannot run away .Even though there is blemish of himsa in it,Arjuna cannot run away from his battlefield being a warrior who has the responsibility of protecting dharma, and the huge pandava army .By running away and accepting paradharmait of sanyasa at this juncture,he will be getting into greater sin ,than himsa in war.Because he is destroying his own commitment to dharma and protection of a huge army which depend upon his word for protection.

Sl 49 *Asakthabudhi:sarvathra jithaathmaa vigathaspriha:*  
*Naishkarmasidhim paramaam samnyaasenaadhigachathi*

Therefore ,without attaching to anything ,as a Jithathman(conquerer Athman) without greed or delusions,living and doing his duties ,one attains Naishkarmasidhi which is the ultimate in sanyasa. By doing karma according to this injunctions one gets Naishkarmya and its sidhi is what is ultimate in sanyasa.thus Krishna gives the secret of being a sanyasin within the Grihasthasrama itself.

Sl 50 *Sidhim praaptho yathaa brahma thathaapnothi nibodha me*  
*Samaaasenaiva kountheya nishtaa gnaanasya yaa paraa*

I will summarise how a person with naishkarmyasidhi achieves the ultimate nishta of gnaana called experience of Brahman.

Sl 51 *Budhyaa visudhyaa yuktho drityaathmaanam niyamyaa cha*



*Sabdaadin vishayaam styakthwaa raagadweshou vyudasya cha*

He, with his pure intellect, and efficiency of karma, does Athmasamyamana, and discards vishaya like sabda etc, and dualities of raagadweshu.

*Sl 52 Vivikthasevi laghuaasi yathavaakkaayamaanasa:  
Dhyaanayogaparo nityam vairaagyam samupaasritha:*

He lives in a lonely place without any other person to depend upon, eating only limited food required for continuing life, controlling mind, word and body, and in yogic practice of Dhyana always. He depends upon Vairagya only. This ekanthavaasa and dhyana and simple life of vairagya is what is said in Yogapadhya and is practical method in samkhyayoga.

*Sl 53 Ahamkaaram balam darpam kaamam krodham parigraham  
Vimuchya nirmama: swaantho brahmabhooyaaya kalpathe*

He by imagining himself as Brahman (Brahmabhooyaaya kalpathe) becomes pure and peaceful and liberated from all attachments, he sacrifices ahankara (ego), bala (strength) darpa (pride) kaama (desires) krodha (anger) and parigraha (receiving gifts). Thus he identifies himself with Brahman in that tranquil meditative state.

*Sl 54 Brahmabhootha: prasannaatmaa na sochathi na kaamkshathi  
Sama: sarveshu bhootheshu madbhakthim labhathe paraam*

When the consciousness that "I am Brahman" is awakened, he/she is blissful (Prasannaatmaa) and does not desire any other thing. And does not have any sorrows either. Thus seeing every bhootha as equal bhaava, he attains paraabhakthy in me. Only by this equality the bhakthy in Mahavishnu which is paramasathwika is attained.

*Sama; sarveshu bhootheshu  
Madbhakthim labhathe paraam.*

*Sl 55 Bhaktyaa maamabhijaanaathi yaavanyaschaasmi thathwatha:  
Thatho mam thathwatho gnaathwaa visathe thadanantharam*

Only by that Bhakthy one knows what I am and what is my Thathwa or principle. And after knowing my thathwa only one can attain me and become merged in me as saaroopya (Iswarabhaava of rajasik as said in a previous sloka). So, first one has to meditate and know I as Athman is Brahman. Then know that every being is Brahman only and therefore equal in creation. With this understanding alone a classless and equal society be created. And thus, knowing and merging in Mahavishnu is knowing that sarvam sarveshu bhootheshu, only the same principle exists and all are equal and should be treated equally and compassionately. Thus bhakthy in Vishnu naturally leads to love and compassion and ahimsa and world peace.

Sl 56 *Sarvakarmaanyapi sadaa kurvaano madvyapaasraya:*  
*Mathprasaadaadavaapnothi saaswatham padamavyayam*

One who does all karma ,always depending upon me,by my prasaada(bliss/blessing)attain the eternal and indestructible paramapada.That is from saaroopya to saayujya there is not much distance.

Sl 57 *Chethasaa sarvakarmaani mayi sanyasya mathpara:*  
*Budhiyogamupaasritya machitha:sathatham bhava*

By chethas,all karma are dedicated in me and loving me always,with budhiyoga become my chitha forever. Here Krishna integrates karma,bhakthy and gnaana beautifully.  
*Sarvakarmaani mayi sanyasya:-* dedication of all the karma in God(This shows how Karmayoga should be done)

Mathpara :-Being always a devotee of me(Bhakthiyoga)

Budhiyogam upasrithya:- depending on the budhiyoga or intellect (Gnanayoga)

By following these three yogas simultaneously ,one becomes my chitha always  
(Machitha sathatham bhava:)

This makes one Iswarachitha and this is called Bhagavatha tradition as Vishnuchitha  
.When one becomes Iswarachitha what happens?

Sl 58 *Machitha:sarvadurgaani mathprasaadaatharishyathi*  
*Atha chethwamahamkaaraanna soshyasi vinasyathi*

Once you become my chitha,by my prasada(bliss)one can cross all hardships and difficult problems that happen in life.But if due to ahamkara ,one is not ready to practice this,he /she is destroyed by that ego itself. You are my chitha.therefore without ahamakara do the battle and cross over this hardship that you have to face .Do not think that you are doing this and become egocentric.Know that you are my chitha and I am doing this for you and remain egoless in victory and sorrowless in failure.

Sl 59:- *Yadahamkaaramaasritya na yothsya ithi manyase*  
*Mithaisha vyavasaayasthe prakrithisthwaam niyokshyathi*

You are saying that “I will not do this battle”depending upon your Ahamkara.That feeling that you are doing this battle is a delusion (Mithya).Your prakrithy will make you do this battle. Because your prakrithy is rajasik you will have to do this battle .That delusion that I will not do battle is from your ahamkara that you are doing battle.It is not you,but your prakrithy which is doing the battle .

Sl 60 *Swabhaavajena kountheya nibadhya:swena karmanaa*  
*Karthrum nechasi yanmohaathkarishyasyavasopi thath*

You being bound by your karma ,being deluded by thamas,if avoid doing that karma ,again you will be prompted by prakrithy and made to do this battle again.Either now or

later ,you will be made to do this karma of battle being a kshathriya prakrithy. So why not face it now ,rather than running away from it ?

Sl 61 *Iswara:sarvabhoothaanaam hridhese arjuna thishtathi*  
*Braamayansarvabhoothaani yanthraaroodaani maayayaa*

Iswara is in the heart of every being and with his Maaya ,the wheel is revolving all the bhootha as if on a yanthra(machine). This concept of a mechanical revolving universe is interesting from the view of astrophysics.

*Braamayan sarvabhoothaani*  
*Yanthraaroodaani Maayayaa*

Is the lines which compare to a machine that revolves by maaya or delusion .All the bhootha are in that machinelike universe. And in each bhootha the principle of Iswara is as Antharyamin making the wheel of universe function in orderly way according to natural law. That is the sakthi is both external as well as internal in each bhootha to carry out the universal energy cycles. The rajasik revolving power or movement of it cannot be evaded by any one .Especially Arjuna who is a Rajasik predominant personality, in this particular context, cannot think of getting out of that great wheel of kaalachakra and his dharmachakra. His prakrithy will not allow him to do that.

Sl 62 *Thameva saranam gacha sarvabhaavena bhaaritha*  
*Thathprasaadparaam saanthim sthaanam praapyasi saaswatham*

By all bhaava take refuge in That great one (Iswara). By that prasaada ,attain the eternal position of ultimate Shanthi or peace. So, Geetha is a message of Shanthi not of war .

*Thameva saranam gacha*  
*Sarvabhaavena Bhaaritha*  
*Thathprasaadaath paraam shaanthim*  
*Sthaanam praapsyasi saaswatham*

By the inner Jyothi of Narayana within Nara ,he has to get peace eternal.

Sl 63 *Ithi the gnaanaamaakhyatham guhyaadguhyatharam mayaa*  
*Vimrusyaithadaseshena yathecasi thathaa kuru*

Thus I have given you the most secret gnaana to you. Meditate and analyse on it , remember it and do according to your icha (will). Here the Guru says. I have given you the secret knowledge of how to conduct in the world. Now to accept or not accept is in your willpower. But before making a decision, meditate on what is said now ,and do a self analysis and remember whatever is said and whatever you find by selfanalysis and then only take that final decision. I am not forcing you to go to the war, but telling you the facts or truth of life and your nature or prakrithy. If you feel what I said is right you can accept what I said and if you feel I am wrong you can discard my words and go to some forest and try to live there . That is your decision. Can you be fit for such a life is for you to decide and not for me. This shows there is no forceful injunction in Krishna's words. It is

a democratic way of discussing facts and allowing the listener to choose according to his own icha or will.

Sl 64 *Srvaguhyathamam bhooya:srunu me paramam vacha:*  
*Ishtosi me dridamithi thatho vakshyaami the hitham*

My absolute word(Paramam vacha)which is the most secretive of all ,also you should listen to.Because you are most dear to me.Therefore what I say is only for your welfare. What is that secret word? The same word as said in the 9<sup>th</sup> chapter.

Sl 65 *Manmanaa bhava madbhaktho madyaajii maam namaskuru*  
*Maamevaishyasi satyam the prathijaane priyosi me*

Become my mind(Manmanaa bhava).Become my bhaktha(Madbhaktha).Do my yajna and namaskaara .I am telling you the truth.You will definitely attain me and reach me .You are my dearest. Thus Manmanaabhava (become my mind or Vishnuchitha ) is the most secret word .

Sl 66 *Sarvadharmaanparityajya maamekam saranam vraja*  
*Aham thwaa sarvapaapebhyo mokshayishyaami maa sucha:*

Discarding all karma,and finding refuge only in me,I liberate you from all sins and make you purified and give you Moksha. This is the manthra of upasamhara in Geetha.Geetha started from ,Asochyaanasthwasochasthwam in the second chapter.Here Geetha ends with liberation from all sorrows by Moksha . The remaining 12 slokas are phalasruthy etc .Goal of Geetha is freedom from sorrows.For it gnaana,bhakthi and karma are useful and are prescribed according to nature of guna and swabhava of individuals.Each is given a choice of will power to accept what is best for one.(Yathechasi ). All birds having wings does not fly high.Similarlyhuan eings having certain characteristics are able to go beyond others in various ways.If one is helped to selet the correct way ,all can be helped to reach heights in their respective fields.In this respectGeetha is like the theory of multiple intelligences of Howard Gardner.

Geetha is essence of Vedantah.Mokasha according to vedantha is absolute liberation from all sorrows.To reach this state one has to cut entire tree of samsara including its roots (causes).To remove darkness one need light.For a small lamp to give light ,oil,wick and a matchstick is needed.When the wick ends again darkness comes.To remove darkness of ignorance by Athmajyothy which is like the suns energy is to get out of avidya permanently.To be enlightened permanently .Merging in that experience of Brahman (which Geetha calls Brahmisthithy) in continuous and eternal enlightened state of bliss and truth and energy ,the yogin become ParamaBhaagavathothama and sings in praise of God .Thus Bhaagvatha is a devoted singer of glory of God as well as a knower of Bhagavathadharma which is samathwa of all bhootha.This mokshamarga is given in the Bhagavad Geetha (The song or music of the Bhagavad).

If Geetha is a temple made of jewels ,the 18<sup>th</sup> chapter is the crowning tower of it made of the rare jewel Arthachinthaamani ,says Santh Gnaneswara in his Gnaneswary.There is a tradition that if one see the Gopura with its crowning thaazhikakkuda ,the same fruits of

worshipping the deity inside is obtained. Thus the 18<sup>th</sup> chapter as upasamhara, being an integration of all the other chapters on karma, bhakthy, and gnana, and dhyana gives the essence or final message of the Geetha in nutshell. In the Geetha there are sloka with 4 lines each, and 18 chapters made of such sloka. The honey or madhu of all these sloka flowers is Brahmarasa only.

Geetha is a garland made of several jewels, pearls and fragrant flowers as different sloka. The sloka are different but the fragrance, the light, the naada, the rasa and bhaava which they emanate is one. The peaceful and shaantha Brahmarasa, the light and bliss of Brahma experience. The flowers of words which flow from my heart as I read the Geetha also have the same fragrance and rasa of amritha since it flows from Vishnuchitha only. These flowers as garlands, these jewels of thoughts as decorations I dedicate to Krishna. **This Souvarna Vanamaala is for his prasaada, for the peace of all bhootha in universe.**

*Sl 67 Idam the naapathaskaaya naabhakthaaya kadaachana  
Na chaasushrooshave vaachyam na cha maam yobhyasooyathii*

This secret science should not be advised to one without thapas. And also not to the one who does not like to hear it, to one who has no bhakthy or dedication, and to one who is envious. Why? Because even if you advise to such people nothing positive comes out of it and those people will not transform into sathwik people.

*Sl 68 Ya idam paramam guhyam madbhaktheshu abhidhaasyathi  
Bhakthim mayi paraam krithwa maamevaishyatyasamsaya:*

The people who advice this great secret science with absolute bhakthy in me, to my devotees, attain me. There is no doubt about it. The wisdom that one gained by scriptural reading and self analysis and experience in the world, if one gives to posterity, (communicate) and to samaanahridaya (with people of same wavelengths of thought) it is a beautiful experience and is the most useful karma one can do for posterity. Every moment of the writing of the commentary on Geetha (and during its translation to English 17 years after the original was written) I had been experiencing that beautiful state of existence. These moments are enlightened and ever beautiful in my memory. If a little bit of that Madhurya or sweetness of Brahmarasa is experienced by the readers as well I will be the happiest. That alone is my prayer when I do this karma.

*Sl 69 Na cha thasmaanmanushyeshu kaschinme priyakrithama:  
Bhavithaa na cha me thasmaadanya :priyatharo bhuvi*

Not only that, There is no one more dearer to me than him who does this great karma (as said in sloka 68). How lucky is the person who has read, listened to, studied and known the message of the Geetha and practiced it in day to day life!! Because Krishna says there is no other person whom he loves better than such a person who learns and teaches / communicates its message to others by thoughts, words and deeds. There is no other Karma which Bhagavan loves better than this. (Thus making me do a commentary of the

Geetha ,my husband became instrumental in making me the most dear to Lord Krishna ,my Ishtadevatha in 1992-93 period ).

Sl 70 *Adhyeshyathe cha ya imam dharmya samvaadamaavayo:  
Gnaanayajnena thenaahamishta:syaamithi me mathi:*

Our discussion on this Adhyathmadharma,if someone learns with sradha ,that person is worshipping me with Gnaanayagna. These words of Krishna to Arjuna makes each one who does this learning and teaching of Geetha a worship of Bhgavan with Gnaanayoga .

Sl 71 *Sradhaavaananasooyascha srunuyaadapi yo nara:  
Sopi muktha:subhaamlokaanpraapnuyaathpunyakarmanaam*

Whoever listens to this discussion with sradha,without envy becomes liberated(muktha) and reach the worlds of those who have done pure karmas. (punyaloka)

Sl 72 *Kaschidethaschrutham paartha thwayaikaagrena chethasaa  
Kachidajnaanasammoha:pranashtasthe dhanamjaya*

Dhananjaya,Didn't you listen to whatever I said with concentration?Didnt that remove your delusion completely which happened to you temporarily ?

Sl 73 *Arjuna uvaacha  
Nashto moha:smrithirlabdha thwathprasaadanmayaachyutha  
Sthithosmi gathasandeha:karishye vachanam thava*

Arjuna said:-

Achutha,By your prasaada(blessing)all my delusions were removed.I have regained my smrithy(memory).My doubts are cleared.I am ready.I will do according to your words.

What was the smrithy that Arjuna regained here ?Is it his poorvajanasamskarasmrithy that he is eternal Athman ?Or is it about his rajasic nature and about his great oath of winning war like a kshathriya?Or is it the memory which he temporarily lost as a result of his Smrithivibrama due to attachment to Bheeshma and Drona? All of this happened simultaneously .By the Pragnanaghanaroopa Athmasmrithy he was blessed .And he was peaceful and concentrated again without any distractions of mind.His efficiency and proficiency in warfare and kshathriyadharma returned and dedicating everything in God as a true sanyasin he got ready for doing his swadharma as a kshathriya .

Sl 74 *Sanjaya uvaacha  
Ityaham vaasudevasya paarthasya cha mahaathmana:  
Samvaadamimamasroushamadbudham romaharshanam*

Sanjaya said:

In this way ,I heard the wonderful dialogue between Vasudeva and Arjuna

*Sl 75 Vyaasaprasaadaaschruthavaanethadguhyamidam param  
Yogam yogeswaraathkrishnathsaakshaath kathayatha:swayam*

By the Prasaada of Vyaasa ,I had the luck of directly hearing and seeing this secret and absolute yoga as advised by the Yogeswara Krishna to Arjuna.

*Sl 76 Raajansamsritya samsmritya samvaadamimamadbutham  
Kesavaarjunayo:punyam hrishyaami cha muhurmuhu:*

King,remembering and remembering the discussion which is so wonderful ,that happened between Kesava and Arjuna ,each and every moment I feel the bliss of the experience.

*Sl 77 Thacha samsmritya samsmritya roopamatyadbudham Hare:  
Vismayo me mahaam raajan hrishyaami cha puna:puna:*

Not only that.Remembering that wonderful form of Hari,my wonder increases .I become blissful and experience romancha again and again. The same bhaavaavesa which Arjuna had while seeing the Viswaroopa,Sanjaya gets whenever he remembers it .Both the disciple and the onlooker and listeners are thus getting Brahman experience by the yoga of yogesawra Krishna.

*Sl 78 Yathra yogeswara:krishno yathra paartho dhanurdhara:  
Thathra sreervijayo bhoothirdhruvaa neethirmathirmama:*

Wherever Yogeswara Krishna and Dhanurdhara Paartha joins ,there sree ( auspicious wealth),vijaya,(Success/victory) and sthiraneethi ( permanent righteousness or fixed law /dharma) will prevail.That is my opinion.

Here Sanjaya gives his own opinion about the episode to Dhritharashtra fearlessly.He says when the yogeswara Krishna with his sarvagnaana and the dhanurdhari (bearer of weapons /bow of Gandeeva)Arjuna are there there is integration of gnana and dharma and karma .Since these definitely bring succees,wealth and prosperity,(socioeconomical prosperity)as well as a law or justice based on sanathana (sthira)dharma ,there is no doubt that Pandavas will win the war and will lead this Country(Hasthinapura)to prosperity.In other words he is predicting the sure failure of Kourava army and also that it is for the welfare of the people of Hasthinapura that Pandavas win and Kouravas fail.That is dharma winning over adharma only and is a natural thing to happen . In the last sloka Vyasa calls Krishna Yogeswara.Being an upasamharasloka this name carry weight. Vyasa is yogin and accepts Krishna as yogeswara .As yogeswara of all yogins.Therefore Geetha is a text of Yoga in essence and it is in this way that I have interpreted this text.

Bhagavad Geetha had been interpreted by many great souls in many languages and in different places and time.It is Advaithamrithavarshini and Bhavadweshini.In it each one finds out what one loves according to ones prakrithy.In Geetharahasya of Balagangadhara Thilaka ,he says there is no use of teaching shanthimanthra to durjana like kourava ,and

for protection of dharma one has to fight with them as a true kshathriya .He quotes the sloka of Prahlada to Mahabali to prove this view of his.

*Na sreya sathatham thejo*

*Na nityam sreyasi kshamaa*

*Thasmaannityam kshamaa thaaatha*

*Pandithairapavaaditha;*

Thilaka was an extremist in the freedom struggle.He made this principle practical in his freedom struggle.Gandhi ,also a freedom fighter ,saw the message of ahimsa ,and satyaagraha in the Geetha.For him kurukshethrayudha is a battle that happen between good and bad within ones heart(Gita the mother).It is a message of Nishkaamakarmayoga for him .When one has no desires of fruits of action for selfish motives,that man becomes a wellwisher of all .That was what Gandhi was proving with his life.For him the fight is between selfish and unselfish ,between dharma and adharma and dharma and selflessness is always truth and nonviolence and equal welfare for all.

Vinobha Bhave said in Geethapravachana that he loves the Samyayoga or equality of Geetha best and his Bhoodaan movement is a practical scheme for samyayoga.Simply by giving equal measure of land equality is not possible.(if the person is not interested in krishi,goraksha and vanijya the land is useless and unused and there is lack of production in the country).But it was a trial to see the practicality of making food sufficiency by giving land to all.It can be treated as an experiment.

Bhakthivedanthaswami Prabhupaada ,the originator of Krishnaavabhoda programme see Krishna as a divine paramapurusha.He has bhakthiyoga.

Vivekanada see the Raajayoga of Geetha as a combination of gnaana and karma with total deication(bhakthy) to the purpose.NatarajaGuru names his autobiography as Autobiography of an absolutist.Natuarly for an absolutist ,Gnaanayoga is predominant. Once he asked his Guru Sri Narayana :-“Why did Krishna argue for war ?”

Naarayana Guru said:- He might have regretted for it also ,later on.

Later on when they had a discussion on the same subject ,NatarajaGuru reached the conclusion that the defects in a painting on a canvas is not that of the original nature,but of the canvas,the paint and the painter and his selection of colours etc.The defect is in the interpretation of what Krishna taught,not in the teaching as such.That is gnaanayoga of Natarajaguru as an absolutist.Adisankara approaches Geetha predominantly as gnaanayoga.

Why did Vyasa write Mahabharatha ? If we determine that ,the message of Geetha will be more clear.Vyasa is not only the poet but also a participant in the entire story .It is his grandchildren who are fighting and destroying each other.His Athmansa as a poet and a participant of the entire drama is best expressed in his own words:-“I am crying aloud with both hands upturned.The war will bring lot of sufferings to all.But no one listens to me.With dharma one gets both kaama and artha.But no one listens and understands “.

If war or himsa happen both the winner and looser has to suffer is a fact.It will bring asanthi which is opposite of peace.Therefore ,Vyasa was teaching the outcome of war as well as the positive effects of dharma,ahimsa,satya etc .How a person should live during his lifetime,fearless,efficient and dutiful and peaceful in all situations aquiring all (dharma, artha,kaama and moksha) bringing prosperity to oneself,society and the world is the message of Vyasa and that of Krishna in the Geetha.Ahimsa as part of a yogins life who looks all with samathw and as residence of the same God as within oneself is the



ultimate compassion needed for world peace and peace in day to day life of individuals. Vyasa is a pragna Rishi. He is the spokesperson of pragna, bodha and smrithy as Arshagnaana. And that is why he introduces the message of Geetha through the words of Yogeswara Krishna, for entire humanity and one can see the message and Athman of the poet in it.

Women have not done commentary of the Gita. Annie Besant tried it but did not complete it. I didn't know that when I started the commentary of Geeta, Upanishads and Brahmasuthra that no woman has ever attempted that either in India or abroad. It was the late Nityachaitanya Yati who pointed that out to me. But he said, when an Athman does such a thing, that person is beyond all dualities and differences including gender. And an Athman has no gender only the body has. There is an energy which is beyond my senses that makes me do such karma like commentary to Prasthanathraya etc. And that power or energy within me I cannot ignore. So, even in my busy professional and domestic life I had found time to do such karma.

*Souvarna* is my Athmanivedana to Krishna. This nivedya, I dedicate to him with a sacred manthra from Brihadaranyaka Upanishad.

*Idam satyam sarveshaam bhoothaanaam Madhu*

*Asya satyasya sarvaani bhoothaani Madhu:*

*Yaswaayam asminsatye thejomayo amrithamaya:*

*Purusha: yaswaayam adhyaathmam saathyasthejo yo*

*Amrithamaya : purusha: ayam eva sayo*

*Ayam Athma: idam amritham idam Brahma:*

*Idam sarvam.*

This truth is Madhu or honey for all beings. All beings are madhu for this truth. The enlightened and bright and eternal Purusha as Amritha in this truth, resides in me too. That is Athman. That is Brahman. That is sarvam (everything/all)

*OM SANTHI SANTHI SANTHI*

*Samkhyayoga*

*Sl 11*

*Asochyaananvasochasthwam prajnaavaadaamscha bhaashathe*

*Gathaasoonagathaasoomscha naanusochanthi pandithaa:*

*Sl 12*

*Na thwevaaham jaathu naasam na thwam neme janaadhipaa:*

*Na chaiva na bhavishyaama:sarve vayamatha:param*

*Sl 13*

*Dehinosminyathaa dehe koumaaram youvanam jaraa*

*Thathaa dehaantharaprapthidheerasthathra na muhyathi*

*Sl 14*

*Maathraasparsasthu kountheya seethoshnasukhadu:khadaa:*

*Aagamaapaayinonityaasthaamsthithikshaswa bhaaritha*

*Sl 15*

*Yam hi na vyathayanthyethe purusham purusharshabha*

*Samadu:khasukham dheeram somrithathwaaya kalpathe*

*Sl 16*

*Naasatho vidyathe bhaavo naabhaavo vidhyathe satha:*

*Ubhayorapi drishtonthasthwanayosthathwadarsibhi:*

*Sl 17*

*Avinaasi thu thadvidhi yena sarvamidam thatham*

*Vinaasamavyayasyaasya na kanchitkarthumarhathi*

*Sl 18*

*Anthavantha ime deha nityasyokthaa :sareerina:*

*Anaasinoprimeyasya thasmaadhyudhyasva bhaaritha*

*Sl 19*

*Ya enam vethi hanthaaram yaschainam manyathe hatham*

*Ubhou thou na vijaaneetho naayam hanthi na hanyathe*

*Sl 20*

*Na jaayathe mriyathe vaa kadaachith*

*Naayam bhoothwaa bhavithaa vaa na bhooya:*

*Ajo nitya :saswathoyam puraano*

*Na hanyathe hanyamaane sareere*

*Sl 21*

*Vedaavinaasinam nityam ya enamajamavyayam*

*Katham sa purusha:partha kam dhaathayathi hanthi kam*

*Sl 22*

*Vaasaamsi jeernaani yathaa vihaaya*

*Navaani grihnaani naroparaani*

*Thathaa sareeraani vihaaya jeernaani*

*Anyaaani samyaaathi navaani dehi*

*Sl 23*

*Nainam chindanthi sasthraani nainam dahathi paavaka:*

*Na chainam klediyanthaapo na soshayathi maarutha:*

*Sl 24*

*Achedyoyamadaahyoyamakledyososhya eva cha*

*Nitya :sarvagatha:sthaanurachaloyam sanaathana:*

*Sl 25*

*Avyakthoyamachinthyoyam avikaryoyamuchyathe*

*Thasmaadevam vidithwainam naanusochithumarhasi*

*Sl 26*

*Atha chainam nityajaatham nityam vaa manyase mritham*

*Thathaapi thwam mahaabaho naivam sochithumarhasi*

*Sl 27*

*Jaathasya hi dhruvo mrityurdhruvam janma mrithasya cha*

*Thasmaadapariharyerthe na thwam sochithumarhasi*

*Sl 28*

*Avyakthaadeeni bhoothaani vyakthamadhyaani bhaaratha*

*Avyakthanidhanaanyeva thathra kaa paridevanaa*

*Sl 29*

*Aascharyavath pasyathi kaschidenam*

*Aascharyavadvadathi thatahiva chaanya:*

*Aascharyavachainamanya:srunothi*

*Sruthwaapyenam veda na chaiva kaschith*

*Sl 30*

*Dehi nityamavadhyoyam dehe sarvathra bhaaratha*

*Thasmaadsarvaani bhoothaani na thwam sochithumarhasi*

*Sl 31*

*Swadharmamapi chaavekshya na vikampithumarhasi*

*Dharmyaadwi yudhaaschreyonyathkshathriyasya na vidyathe*

*Sl 32*

*Yadrichayaa chopapannam swargadwaaramapaavritham*

*Sukhina:kshathriya:paartha labhanthe yudhameedrisam*

*Sl 33*

*Athachethwamimam dharmam samgraamam na karishyasi*

*Thatha:swadharmam keerthim cha hithwaa paapamavaapsyasi*

*Sl 34*

*Akeerthim chaapi bhoothaani kathayishyanthi thevyayaam*

*Sambhaavithasya chaakeerthirmaranaadathirichyathe*

*Sl 35*

*Bhayadranaaduparatham mamryanthe thwaam mahaarathaa:*

*Yeshaam cha thwam bahumatho bhoothwaa yaasyasi laagham*

*Sl 36*

*Avaachyavaadaamscha bhoonvadishyanthi thavaahithaa:*

*Nindanthasthava saamarthya thatho du:khatharam nu kim*

*Sl 37*

*Hatho vaa praapsyasi swaga jithwaa vaa bhokshyase maheem*

*Thasmaaduthishta kountheya yudhaaya krithanischaya:*

*Sl 38*

*Sukhsdu:khe same krithwaa labhaalaabhou jayaajayou*

*Thatho yudhaaya yujyaswa naivam paapamavaapsyasi*

*Sl 39*

*Eshaa thebhihithaa saamkhye budhiryoghe thvimaam srunu*

*Budhya yuktho yathaa paartha karmabandham prahasyasi*

*Sl 40*

*Nehaabhikramanaasokthi pratyavaayo na vidyathe  
Swalpamapyasya dharmasya thraayathe mahatho bhayaan  
Sl 41*

*Vyavasaayaathmika budhirekeha kurunandana  
Bahusaakhaa hyananthascha budhayovyavasaayinaam  
Sl 42*

*Yaamimaam pushpithaam vaacham pravadantyavipaschitha:  
Vedavaadarathaa:paartha naanyadastheethi vaadina:  
Sl 43*

*Kaamaathmaana:swargaparaa janmakarmaphalapradaam  
kriyaaviseshabahulaam bhoghaischaryagathim prathi  
sl 44*

*bhogaiswaryaprasakthaanaam thayaapahrithachethasaam  
vyavasaayaathmika budhi:samaadhou na vidheeyathe  
sl 45*

*thraigunyavishayaa vedaa nisthraigunyo bhavaarjuna:  
nirdwandho nityasathwastho niryogakshema aathmavaan  
sl 46*

*yaavaanartha udapaane sarvatha :sampludodake  
thaavaansarveshu vedeshu braahmanasya vijaanatha:  
sl 47*

*karmanyevaadhikaarasthe  
maa phaleshu kadaachana  
maa karmaphalahethurbhoor  
maa the samghosthwakarmani  
sl 48*

*yogastha:kuru karmaani samgham thyakthwaa dhanamjaya:  
sidhyasidhyo:samo bhoothwaa samathwam yoga uchyaathe  
sl 49*

*doorena hyavaram karma budhiyogaadhanamjaya  
budhou saranamanvischa kripanaa:phalahethava:  
sl 50*

*budhiyuktho jahaatheeha ubhe sukritadushkrithe  
thasmaadyogaaya yujyaswa yoga:karmasu kousalam  
sl 51*

*karmajam budhiyukthaahi phalam thyakthwaa maneeshina:  
janmabandhavinirmukthaa: padam gachanthyanamayam  
sl 52*

*yadaa the mohakalilam vyathitharishyathi  
thathaa ganthaasi nirvedam srothavyasya sruthasya cha  
sl 53*

*sruthiviprathipanna the yadhaa syaasyathi nischalaa  
samaadhaavachalaa budhisthathaa yogamavaapsyasi  
sl 54*

*arjuna uvaacha:  
sthithaprajnasya kaa bhaashaa samaadhisthasya kesava*

*sthithadhee:kim prabhaashetha kimaaseetha vrajetha kim*  
*sl 55*

*sreebhagavaan uvaacha:*

*prajaahaathi yadaa kaamaansarvaan paartha manogathan*  
*aathmanyevaathmanaa thushta:sthithaprajnasthadochyathe*  
*sl 56*

*du:kheswanudwignamanaa:sukheshu vigathaspriha:*  
*veetharaagabhayakrodha:sthithadheermuniruchyathe*  
*sl 57*

*ya:sarvathraanabhisnehasthathath praapya subhaasubham*  
*naabhinandathi na dweshti thasya prajnaa prathishtithaa*  
*sl 58*

*yadaa samharathe chaayam koormonghaaneeva sarvasa:*  
*indriyaanindriyaarthebhyasthasya prajnaa prathishtithaa*  
*sl 59*

*vishayaa vinivarthanthe niraahaarasya dehina:*  
*rasavarjam rasopyasya param drishtuaa nivarthathe*  
*sl 60*

*yathatho hyaapi kountheya purushasya vipaschitha:*  
*indriyaani pramaatheeni haranthi prasabham mana:*  
*sl 61*

*thaani sarvaani samyamya yuktha aaseetha mathpara:*  
*vase hi yasyendriyaani thasya prajnaa prathishtithaa*  
*sl 62*

*dhyaayatho vishayaan pumas: sanghastheshoopajaayathe*  
*samghaath samjaayathe kaama: kaamaathkrodhobhijaayatha:*  
*sl 63*

*krodhaath bhavathi sammoha:sammohaathsmrithivibrama:*  
*smrithibramsaath budhinaaso budhinaasaath pranasyathi*  
*sl 64*

*raagadweshaviyukthaisthu vishayaanindriyaisharan*  
*aathmavasyairvidheyaathmaa prasaadamadhigachathi*  
*sl 65*

*prasaade sarvadu:khaanaam haanirasyopajaayathe*  
*prasannachethaso hyaasu budhi:paryavathishtathe*  
*sl 66*

*naasthi budhirayukthasya na chaayukthasya bhaavanaa*  
*na chaabhaavayatha:saanthirasaanthasya kutha:sukham*  
*sl 67*

*indriyaanaam hi charathaam yanmanonuvidheeyathe*  
*thadasya harathi prajnaam vaayurnaavamivambasi*  
*sl 68*

*thasmaadhyasya mahaabaaho nigriheethaani sarvasa:*  
*indriyaanindriyaarthaibhyasthasya prajnaa prathishtithaa*  
*sl 69*

*yaa nishaa sarvabhoothaanaam thasyaam jaagarthi samyami*

yasyaam jaagrathi bhoothaani saa nishaa pasyatho mune:  
sl 70

aapooryamaanam achalaprathishtam  
samudramaapa:pravisanthi yadwath  
thadvathkaamaa yam pravisanthi sarve  
sa saanthimaapnothi na kaamakaami  
sl 71

vihaaya kaamaanya:sarvaanpumaamscharathi ni:spriha:  
nirmamo nirahamkaara:sa saanthimadhigachathi  
sl 72  
eshaa braahmi sthithi :paartha nainaam praapya vimuhyathi  
sthithwaasyaamanthakaalepi brahmanirvaanamrichathi

## 2 KARMAYOGA

1 Arjuna uvaacha:

Jyaayasi chethkarmanasthe mathaa budhirjanaardhana  
Thathkim karmani ghore maam niyojayasi kesava

2 Vyaamisreneva vaakyena budhim mohayaseeva me  
Thadekam vada nischitya sreyohamaapnuyaam

3.Sreebhagavaanuvaacha:

Lokesmin dwividhaa nishtaa puraa prokthaa mayaanaghaa  
Gnaanayogena saamkhyanaam karmayogena yoginaam

4.Na karmanaamanaarambhannaishkarmya purushosnuthe  
Na cha samnyasanaadeva sidhim samadhigachathi

5 Na hi kaschithkshanamapi jaathu thishtatyakarmakrith  
Kaaryathe hyavasa:karma sarva:prakrithijairgunai:

6 Karmendriyaani samyamya ya aasthe manasaa smaran  
Indriyaarthaanuimoodaathmaa mithyaachaara :sa uchyaathe

7.Yasthindriyaani manasaa niyamyabarabhathe arjuna  
Karmendriyai:karmayogamasaktha:sa vishishyathe

8.Niyatham kuru karma thwam karma jyaayo hyakarmana:  
Sareerayathraapi cha the na prasidhayedakarmana:

9 Yajnaarthakarmanonyathra lokoyam karmabandhana:  
Thadarnya karmakountheya mukthasangha:samaachara

10 Sahayajnaa:prajaa:srishtuaa purovaacha prajaapathi:  
Anena prasavishyadhwameshavosthithwashtakaamadruk

11Devaan bhaavayathanena the deva bhaavayanthu va:  
Parasparam bhaavayantha:sreya:paramavaapsyatha

12.Ishtaanbhogaanhi vo devaa daasyanthe yajnabhaavithaa:  
Thairdathanapradaayaibhyo yo bhungkthe sthena eva sa:

13 Yajnasishhtaasina:santho muchyanthe sarvakilbishai:  
Bhunjathe the thwadham paapaa ye pachantyaathmakaaranaath

14 Annaadbhavanthi bhoothaani parjanyaadannasambhava:  
Yajnaadbhavathi parjanya yajna:karmasamudbhava:

15 Karma brahmodbhavam vidhi brahmaaksharasamudbhavam  
Thasmaadsarvagatham brahma nityam yajne prathishtitham

16 Evam pravarthitham chakrm naanuvarthayatheeha ya:  
 Adhaayurindriyaaraamo mogham paartha sa jeevathi  
 17 Yasthwaathmarathireva syaadaathmathriphascha maanava:  
 Aaathmanyeva cha samthushtathasya kaaryam na vidyathe  
 18 Naiva thasya kuthenaartho naakritheneha kaschana  
 Na chaasya sarvabhootheshu kaschidarthavyapaasraya:  
 19 Thasmaadasaktha:sathatham kaaryam karma samaachara  
 Asaktho hyaacharankarma paramaapnothi poorusha:  
 20 Karmanaiva hi samsidhimaasthithaa janakaadayaa:  
 Lokasamgrahamevaapi sampasyankarthumarhasi  
 21 Yadyathaacharathi sreshtasthathadevetharo jana:  
 Sa yath pramaanam kuruthe lokasthadanuvarthithe  
 22 Na me paarthaasthi karthavyam thrishu lokeshu kimchana  
 Naanavaapthamavaapthavyam vartha eva cha karmani  
 23 Yadi hyaham na vartheyam jaathu karmanyathindritha:  
 Mama vathmaanuvarthanthe manushyaa:paartha sarvasa:  
 24 Uthseedayurime lokaa na kuryaam karma chedham  
 Samkarasya cha karthaa syaamupahanyaamimaa prajaa:  
 25 Sakthaa:karmanyavidhwaamso yathaa kurvanthi bhaaratha  
 Kuryaaddwidvaamsthathaasakthaschikeershurlokasamgraham  
 26 Na budhibhedam janayedajnaanaam karmasanghinaam  
 Joshayethsarvakarmaani vidwaanyuktha:samaacharan  
 27 Prakrithe:kriyamaanaani gunai:karmaani sarvasa:  
 Ahamkaaravimoodaathmaa karthaahamithi manyathe  
 28 Thathwavithu mahaabaaho gunakarmavibhaagayo:  
 Gunaa guneshu varthantha ithi mathwaa na sajjathe  
 29 Prakrithergunasammoodaa:sajjanthe gunakarmasu  
 Thaanakrithsnavido mandaan krithsnavinna vichaalayeth  
 30 Mayi sarvaani karmaani samnyssyaadhyaathmachethasaa  
 Niraaseernirmamo bhoothwaa yudhyaswa vigathajwara:  
 31 Ye me mathamidam nityamanuthishtanthi maanavaa:  
 Sradhaavanthonasooyantho muchyanthe thepi karmabhi:  
 32 Ye thwedadabhyasooyantho naanuthishtanthi me matham  
 Sarvajnaanavimoodaamsthaanvidhi nashtaanachethasaa:  
 33 Sadrisaam cheshtathe swasyaa:prakrithergnaanavaanapi  
 Prakrithim yaanthi bhoothaani nigraha:kim karishyathi  
 34 Indriyasyendriyasyaarthe raagadweshou vyavasthithou  
 Thayorna vasamaagaschethou hyasya paripanthinou  
 35 Sreyaanswadharmo viguna:paradharmathswanushtithaath  
 Swadharma nidhanam sreya:paradharmo bhayaavaha:  
 36 Arjuna uvaacha:  
 Atha kena prayukthoyam paapam charathi poorusha:  
 Anischannapi vaarshneya balaadiva niyojitha:  
 37 Sreebhagavaanuvaacha:  
 Kaama esha krodha esha rajogunasamudbhava:  
 Mahaasano mahaapaapmaa vidhayenamihha vairinam

38 Dhoomenaavriyathe vahniryadaadarse malena cha  
 Yatholbenaavrithe garbhashthathaa thenedamaavritam  
 39 Aavritam gnaanamethena gnaanino nityavairinaa  
 Kaamaroopena kountheya dushpoorenaanalenaa cha  
 40 Indriyaani mano budhirasyaadishtaanamuchyathe  
 Ethairvimohayathyesha budhirasyaadhishtaanamuchyathe  
 41 Thasmaathwamindriyaanyaadou niyamyaa bharatharshabha  
 Paapmaanama prajahi hyenam gnaanavijnanaananaasanam  
 42.Indriyaani paraanyaahurindriyebhya: param mana:  
 Manasasthu paraa budhryo budhe: parastasthu sa:  
 43 Evam budhe :param budhwaa samsthabhyaathmaanamaathmanaa  
 Jahi sathrum mahaabaaho kaamaroopam duraasadam

#### GNANAKARMASANYAASAYOGAM

1 Sreebhagavaanuvaacha  
 Imam vivaswathe yogam prokthavaanahamavyayam  
 Vivaswaanmanave praaha manurikshwaakavebraveeth  
 2.Evam paramparaapraapthamimam raajarshayo vidu:  
 Sa kaaleneha mahathaa yogoo nashta: paramthapa  
 3.Sa evaayam mayaa thedhyaa yoga: proktha: puraathana:  
 Bhakthosi me sakhaa chethi rahasyam hyedathuthamam  
 4 Arjuna uvaacha  
 Aparam bhavatho janma param janma vivaswatha:  
 Kathamethadwijaaneeyaam thwamaadou prokthavaanithi  
 5Sribhagavaanuvaacha  
 Bahoone me vyatheethaani janmaani thava chaarjuna  
 Thaanmayam veda sarvaani na thwam vethya paramthapa  
 6 Ajopi sannavyayaathmaa bhoothaanaameeswaropi san  
 Prakrithim swaamadhishtaaya sambhaavaamyathmamaayayaa  
 7 Yadaa yadaa hi dharmasya glaanirbhavathi bhaaratha  
 Abhyuthaanam adharmasya thadaathmaanama srijaamyaham  
 8 Parithraanaaya saadhoonaam vinaasaaya cha dushkrithaam  
 Dharmasamsthaapanaarthaaya sambhavaami yuge yuge  
 9 Janma karma cha me divyamevam yo vehi thathwatha:  
 Thyakthwaa deham punarjanma naithi maamethi sorjuna  
 10 Veetharaagabhayakrodhaa manmayaa maamupaasrithaa  
 Bahavo gnaanathapasaa poothaa madbhaavamaagathaa  
 11.Ye yathaa maam prapadhyanthi thaamsthathaiva bhajaamyaham  
 Mama vatmaanuvarthanthi manushyaa :paartha sarvasa:  
 12.Kaamkshatha: karmanaam sidhi yajantha iha devathaa:  
 Ksipram hi maanushe loke sidhirbhavathi karmajaa  
 13 Chaathurvarnyam mayaa srishtam gunakarmavibhaagasa:  
 Thasya kartaaramapi maam vidhyakartaaramavyayam  
 14 Na maam karmaani limpanti na me karmaphale sprihaa  
 Ithi maam yobhijaanaathi karmabhirna sa badhyathe  
 15 Evam gnaathwaa kritham karma poorvairapi mumukshubhi:



Kuru karmaiva thasmaathwam poorvai:poorvatharam kritham  
 16 kim karma kimakarmethi kavayopyathra mohithaa:  
 thathe karma pravakshyaami yajnaathwaa mokshyasesubham  
 17 Karmano hyapi bodhavyam bodhavyam cha vikarmana:  
 Akarmanascha bodhavyam gahanaa karmano gathi:  
 18 Karmanyakarma ya:pasyedakarmani cha karma ya:  
 Sa budhimaanmanushyeshu sa yuktha :kutsakarmakrith  
 19 Yasya sarve samaarambhaa:kaamasamkalpavarjithaa:  
 Gnaanaagnidagdhakarmaanaam thamaahu :panditham budhaa:  
 20 Thyakthwaa karmaphalaasangham nityathriptho niraasraya:  
 Karmanyabhipravritthopi naiva kimchithkarothi sa:  
 21 Niraaseeryathachithaathmaa tyakthasarvaparigraha:  
 Saareeram kevalam karma kurvannaapnothi kilbisham  
 22Yadrichaalaabhasanthushto dwandaatheetho vimatsara:  
 Sama:sidhawaavasidhow cha krithwaapi na nibadhyathe  
 23 Gathasangasya mukthasya gnaanaavasthithachethasa:  
 Yajnaayaacharatha:karma samagram praveeleeyathe  
 24 Brahmaarpanam brahma havirbramaagnou brahmanaa hutham  
 Brahmaiva thena ganthavyam brahmakarmasamaadhinaa  
 25 Daivamevaapare yajnam yogina:paryupaasathe  
 Brahmaagnaavapare yajnam yajnaivaopajuhuathi  
 26 Srothraadeenindriyaanyanye samyamaagnishu juhuathi  
 Sabdaadinvishtyaananya indriyaagnishu juhuathi  
 27 Sarvaaneendriyakarmaani praanakarmaani chaapare  
 Aathmasamyamayogaagnou juhuathi gnaanadeepithe  
 28 Dravyayajnaasthapoyajnaa yogayajnaasthathaapare  
 Swaadhyaayagnaanyajnaascha yathaya:samsithavrathaa:  
 29 Apaane juhuathi praanam praanopaanam thathaapare  
 Praanaapaanagathi rudhwaa pranaayaamaparaayanaa:  
 30 Apare niyathaahaaraa:praanaan praaneshu juhuathi  
 Sarvepyethe yajnavido yajnakshapithakalmashaa:  
 31 Yajnasishthaamrithabhujō yaanthi brahma sanaathanam  
 Naayam lokosthyayajnasya kuthonya:kurusathama  
 32 Evam bahuvidhaa yajnaa vithathaa brahmano mukhe  
 Karmajaanvidhi thaansarvaanevam jnaathwaa vimokshyase  
 33 Sreyaamndravyamayaaadhyajnaagnaanyajna:paramthapa  
 Sarva karmaakhilam paartha jnaane parisamaapyathe  
 34 Thadvidhi pranipaathena pariprasnena sevayaa  
 Upadekshyanthi the jnaanam gnaaninasthathwadarsina:  
 35 Yajnaathwaa na punarmohamevam yaasyasi paandava  
 Yena bhoothaanyaseshena drakshyasyaathmanyatho mayi  
 36 Api chedasi paapebhya:sarvebhya:paapakritham  
 Sarvam gnaanaplavenaiva vrijinam santharishyathi  
 37 Yathaithaamsi samidhognirbhasmasaathkurutherjuna  
 Gnaanaagni:sarvakarmaani bhasmasaathkuruthe thathaa  
 38 Nahi gnaanena sadrisam pavithramiha vidhyathe

Thathswayam yogasamsidha:kaalenaathmani vindathi  
 39 Sradhaavaanlabhathe gnaanam thathpara:samyathendriya:  
 Gnaanam labdhwa paraam shaanthimachirenaadhigachathi  
 40 Agnaschaasradhadhanascha samsayaaathmaa vinasyathi  
 Naayam lokosthi na paro na sukham samsayaathmana:  
 41 Yogasanyasthakarmaanaam gnaanasamschinnasamsayam  
 Aathmavantham na karmaani nibadhnanthi dhanamjaya  
 42 Thasmaadajnaanasambhootham hrithstham gnaanaasinathmana:  
 Chithwainam samsayam yogamaathishtothishta bhaaratha  
 KARMASANYAASAYOGAM  
 1.Arjuna uvaacha:  
 Sanyaasam karmanaam Krishna punaryogam cha samsasi  
 Yachreya ethayorekam thanme broohi sunischitham  
 2 Sreebhagavaanuvaacha:  
 Samnyaasa:karmayogascha ni:sreyasakaraavubhou  
 Thayoshtu karmasanyaasaathkarmayogo vishishyathe  
 3 Gneya:sa nityasanyaasi yon a dweshti na kaamkshathi  
 Nirdwando hi mahaabaaho sukham bandhaathpramuchyathe  
 4.Saamkhyayogou prithakbaalaa:pravadanthi na pandithaa:  
 Ekamapyaaasthitha:samyagubhayorvindathe phalam  
 5.Yathsaamkhyai:praapyathe sthaanam thadyogaiapi gamyathe  
 Ekam saamkhyam cha yogam cha ya:pasyathi sa pasyathi  
 6.Sansyaasasthu mahaabaaho du:khamaapthumayogatha:  
 Yogayuktho munirbrahma nahirenaadhigachathi  
 7 Yogayuktho visudhaathmaa vijithaathmaa jithendriya:  
 Sarvabhoothaathmabhoothaathmaa kurvannapi na lipyathe  
 8 Naiva kimchithkaromithi yuktho manyetha thathwavith  
 Pasyansrunuansprisanjinghrannasnaachanswapanchasan  
 9.pralapanvisrujanrihnaannunmishannimishannapi  
 Indriyaanendriyaartheshu varthantha ithi dhaarayan  
 10 BBrahmanyaaadhyaya karmaani sangham thyakthwaa karothe ya:  
 Lipyathe na sa paapena padmapathramivaambhasaa  
 11 Kaayena manasaa budhyaa kevalairindriyairapi  
 Yogina:karma kurvanthi sangham thyakthwaathmasudhaye  
 12 Yuktha:karmaphalam thyakthwaa shaanthimaapnothi naishtikeem  
 Ayuktha:kaamakarena phale saktho nibadhyathe  
 13 Sarvakarmaani manasaa sanyasyaasthe sukham vasi  
 Navadware pure dehi naiva kurvanna kaarayan  
 14 Na karthruthwam na karmaani lokasya srijathi prabhu:  
 Na karmaphalasamyogam swabhaavasthu pravarthathe  
 15 Naadathe kasyachithpaapam na chaiva sukritam vibhu:  
 Ajnaanenaavritham gnaanam thena muhyanthi janthava:  
 16 Gnaanena thu thadajnaanam yeshaam naasithamaathmana:  
 Theshaamaadityavajjaanam prakaasayathi thathparam  
 17 Thadbudhyasthadaathmaanasthannnishtaasthathparaayana:  
 Gachanthypunaraavrithim gnaananiirdhoothakalmashaa:

18 Vidyaavinayasampanne brahmane gavi hasthini  
 Suni chaiva swapaake cha pandithaa:samadarsina:  
 19.Ihaiva thairjitha:sargo yeshaam saame sthitham mana:  
 Nirdosha hi samam brahma thasmaadbrahmani the sthitha:  
 20 Na prahrishyethpriyam praapya nodhwijethpraapya chaapriyam  
 Sthirabudhirasammoodo brahmanidbrahmani sthitha:  
 21 Bahyasparshasakthaathmaa vindatyaathmani yathsukham  
 Sa brahmayogayukthaathmaa sukhamakshayamasnuthe  
 22 Ye hi samsparshajaa:yoga du:khayonaya eva the  
 Aadhyanthavantha :kountheya na theshu ramathe budha:  
 23 Saknotheehaiva ya:sodum praaksareeravimokshanaath  
 Kaamakrodhodbhavam vegam sa yuktha:sa sukhee nara:  
 24 Yontha:sukhontharaaraamasthathaanthajyothireva ya:  
 Sa yogee brahmanirvaanam brahmabhoothodhigachathi  
 25 Labhanthe brahmanirvanamrishaya:ksheenakanmashaa:  
 Chinnadwithaa yathaathmana:sarvabhoothahithe rathaa:  
 26 Kaamakrodhaviyukthaanaam yatheenaam yathachethasaam  
 Abhitho brahmanirvaanam varthathe vidithaathmanaam  
 27 Sparsaankrithwaa bahirbaahyaamschakshuschaivaanthare bruvo:  
 Praanaapaanou samou krithwaa naasaabhyantharachaarinou  
 28 Yathendriyamanobudhirmunirmokshaparaayana:  
 Vigatheschaabhayakrodho ya:sadaa muktha eva sa:  
 29 Bhokthaaram yajnathapasaam sarvalokamaheswaram  
 Suhridam sarvabhoothaanaam gnaathwaa maam shaanthimichathi  
**DHYAANAYOGAM**

1 Sreebhagavaanuvaacha:  
 Anaasritha:karmaphalam kaaryam karma karothe ya:  
 Sa sanyaasi cha yogi cha na niragnir na chaakriya:  
 2 Yam sanyaasamithi praahuryogam tham vidhi paandava  
 Na hyasamnyasthasamkalpo yogi bhavathi kaschana  
 3.Aarurukshormuniryogam karmam kaaranamuchyathe  
 Yogaaroodasya thasyaiva sama:kaaranamuchyathe  
 4.Yadaa hi nendriyaartheshu na karmaswanushajjathe  
 Sarvasamkalpasanyaasi yogaaroodasthadochyathe  
 5 Udharedaathmanaathmaanam naathmaanamavasaadayeth  
 Aathmaiva hyaathmano banduraathmaiva ripuraathmana:  
 6 Banduraathmaathmanasthasya yenaathmaivaathmanaa jitha:  
 Anaathmanasthu sathruthwe varthathaathmaiva sathruvath  
 7 Jithaathmana:prasaanthasya paramaathmaa samaahitha:  
 Seethoshnasukhadukheshu thathaa maanaapamaanayo  
 8 Gnaanavignaanathripthaathmaa kootastho vijithendriya:  
 Yukthaithyuchyathe yogee samaloshtaasmakaanchana:  
 9 Suhrinmithraaryudaaseenamadhyasthadweshyabandhushu  
 Saadhushwapi cha paapeshu samabudhirvishishyathe  
 10 Yogi yunjeetha sathathamaathmaanam rahasi sthitha:  
 Ekaakee yathachithaathmaa niraaseeraparigraha:

11. suchou deshe prathishtaaya sthiramaasanamaathmana:  
 Naathyuschritham naathineecham chailaajinakusotharam  
 12 Thathraikaagram mana:krithwaa yathachithondriyakriya:  
 Upavishyaasane yunjyaadhyogamaathmavisudhyaye  
 13 Samam karyasirogreavam dhaarayannachalam sthira:  
 Samprekshya naasikaagram swam disachaanavalokayan  
 14 Prasaanthaathmaa vigathabheerbrahmachaarivrathe sthitha:  
 Mana:samyamya machitho yuktha aaseetha mathpara:  
 15 Yunjannevam sadaathmaanam yogi niyathamana:  
 Saanthim nirvaanaparamaam mathsamsthaamadhighachathi  
 16 Naatyasnathasthu yogosthi na chaikaanthamanasnatha:  
 Na chaathiswapnaseelasya jaagratho naiva chaarjuna  
 17 Yukthaaahaaravihaarasya yukthacheshtasya karmasu  
 Yukthaswapnaavabodhasya yogo bhavathi du:khahaa  
 18 Yadaa viniyatham chithamaathmanyevaavathishtathe  
 Ni:spriha sarvakamebhyo yuktha ithyuchyathe thadaa  
 19 Yathaa deepo nivathastho nengathe sopamaa smrithaa  
 Yogino yathachithasya yunjatho yogamaathmana:  
 20 Yathroparamathe chitham nirudham yogasevayaa  
 Yathra chaivaathmanaathmaanam pasyannathmani thushyathi  
 21 Sukhamaathyanthikam yathadbudhigraahyamatheendriyam  
 Vethi yathra na chaivaayam sthithaschalathi thathvatha:  
 22 Yam labdhwaa chaaparam laabham manyathe naadhikam thata:  
 Yasminsthitho na du:kkena gurunaapi vichaalyathe  
 23 Tham vidhaahu:swasamyogaviyogam yogasamjnitham  
 Sa nischayena yokhavyo yoganirvinnachethasaa  
 24 samkalpaprabhavaan kaamaamsthyakthwaa sarvaanasheshatha:  
 Manasaivendriyagraamam viniyasya samanthatha:  
 25 Sanai:sanairupamedabudhyaa dhrithigriheethayaa  
 Aathmasamstham mana:krithwaa na kimchidapi chinthayeth  
 26 Yatho yatho nischarathi manaschanchalamasthiram  
 Thathasthatho niyamyathadaathmanyeva vasam nayeth  
 27 Prasaanthamanasam hyenam yoginam sukhamuthamam  
 Upaithi saantharajasam brahmabhoothamakalmasham  
 28 Yunjannevam sadaathmaanam yogi vigathakalmasha:  
 Sukhena brahmasamparsamatyantham sukhamasnuthe  
 29 Sarvabhoothasthamaathmaanam sarvabhoothaani chaathmani  
 Eekshathe yogayukthaathmaa sarvathra samadarsina:  
 30 Yo maam pasyathi sarvathra sarvam cha mayi pasyathi  
 Thasyaaham na pranasyaami sa cha me na pranasyathi  
 31 Sarvabhoothasthitham yo maam bhajatyekathwamaasthitha:  
 Sarvathaa varthamaanopi sa yogi mayi varthathe  
 32 Athmoupamyena sarvathra samam pasyathi yorjuna:  
 Sukham vaa yadi vaa du:kham sa yogi paramo matha:  
 33 Arjuna uvaacha  
 Yoyam yogasthwayaa proktha:saamyena madhusoodana

Ethasyaaham na pasyaami chanchalasthwaasthithim sthiram  
 34 Chanchalam hi mana:Krishna pramaathi balavaddridam  
 Thasyaaha nigramham manye vaayoriva sudushkaram  
 35 Sreebhagavaanuvaacha  
 Asamsayam mahaabhaago mano durnigramham chalam  
 Abhyaasena thu kountheya vairaagyena cha grihyathe  
 36 Asamyathaathmanaa yogo dushpraapa ithi me mathi  
 Vasyaathmanaa thu yathathaa sakyovaapthumupaayatha:  
 37 Arjuna uvaacha  
 Ayathi:sradhayopetho yogaachalithamaanasa:  
 Apraapya yogasamsidhim kaam gathim Krishna gachathi  
 38 Kachinnobhayavibrashtachinnabramiva nasyathi  
 Aprathisto mahaabaaho vimoodo brahmana:pathi  
 39 Ethanme samsayam Krishna chethumarhasyaseshatha:  
 Thwadanya:samsayasyaasya chedaa na hyupapadyathe  
 40 Sreebhagavaanuvaacha  
 Paartha naiveha naamuthra vinaasasthasya vidhyathe  
 Na hi kalyaanakrithkaschidudgeethim thaatha gachathi  
 41 Praapya punyakrithaamlokaanushithwaa saaswathi :samaa:  
 Sucheenaam sreemathaam gehe yogabrashtopajaayathe  
 42 Athavaa yoginaameva kule bhavathi dheematham  
 Ethadwi durlabhatharam loke janma yadeedrisam  
 43 Thathra tham budhisamyogam labhathe pourvadehikam  
 Yathathe cha thatho bhooya:samsidhou kurunandana  
 44 Poorvaabhyaasena thenaiva hreeyathe hyavasopi sa:  
 Jijnaasurapi yogasya sabdabrahmaathivarthathe  
 45 Prayathnaadyathamaanasthu yogi samsudhakilbisha:  
 Anekajanmasamsamsidhasthatho yaathi paraam gathim  
 46 Thapaswibhyodhiko yogi gnaanibhyopi mathodhika:  
 Karmibhichhaadiko yogi thasmadyogi bhavarjuna  
 47 Yoginaamapi sarveshaam madgathenaantharaathmanaa  
 Sradhaavaan bhajathe yo maam sa me yukthatham matha:  
 GNAANAVIGNAANAYOGAM  
 1 Sreebhagavaanuvaacha  
 Mayyaasakthamanaa:paartha yogam yunjanmadaasraya:  
 Asamsayam samagram maa yathaa gnaasyasi thachrunu  
 2.Jnaanam theham savijnaanamidam vakshyaamyaseshatha:  
 Yajnaathwaa neha bhooyonyajnaathavyamavasishyathe  
 3 Manushyaanaam sahasreshu kaschidyathathi sidhaye  
 Yathathaamapi sidhaanaam kaschinmaam vethi thathwatha  
 4 Bhoomiraaponalo vaayu:kham mano budhireva cha  
 Ahamkaara itheeyam me bhinnaa prakrithirashtadhaa  
 5 Apareyamithasthswanaam prakrithim vidhi me paraam  
 Jeevabhoothaam mahaabaaho yayedam dhaaryathe jagath  
 6 Ethadyoneeni bhoothaani sarvaaneetyupadhaaraya  
 Aham krithsnasya jagatha:prabhava:pralayasthathaa

7 Matha:paratharam naanyathkinchidasthi dhananjaya  
 Mayi sarvamidam protham soothre maniganaa iva  
 8 Rasohamapsu kountheya prabhaasmi sasisooryayo:  
 Pranava:sarvavedeshu sabda:swe pourusham nrishu  
 9 Punyo gandha:prithivyaam cha thejaschaasmi vibhaavasou  
 Jeevanam sarvabhootheshu thapaschaasmi thapaswishu  
 10 Beejam maam sarvabhoothaanaam vidhi paartha sanaathanam  
 Budhirbudhimathaamasmi thejasthejaswinaamaham  
 11 Balam balavathaamasmi kaamaraagavivarjitham  
 Dharmaavirudho bhootheshu kaamosmi bharatharshabha  
 12 Ye chaiva saathwikaa bhaavaa raajasaasthaamasascha ye  
 Matha evethi thaavidhi na thwaham theshu the mayi  
 13 Thribhiringunamayairbhaavairebhi:sarvamidam jagath  
 Mohitham naabhijaanaathi maamebhya :paramavyayam  
 14 Daivi hyeshaa gunamayi mama maayaa duratyayaa  
 Maameva ye prapadhyanthe maayaamethaam tharanthi the  
 15 Na maam dushkrithino moodaa:prapadhyanthe naraadhamaa:  
 Maayayaapahrithagnaanaa aasuram bhaavamaasrithaa:  
 16 Chathurvidhaa bhajanthe maam janaa:sukrithinorjuna:  
 Aartho jijnasurarthaarthi jnaani cha bharatharshabha  
 17 Theshaam gnaani nityayuktha ekabhakthirviseshyathe  
 Priyo hi gnaaninotyarthamaham sa cha mama priya:  
 18 Udaasaa:sarva evaithe gnaani thwaathmaiva me matham  
 Aasthitha:sa hi yukthaathmaa maavevaanuthamaam gathim  
 19 Bahoonaam janmanaamanthe jnaanavaan maam prapadhyathe  
 Vaasudeva:sarvamithi sa mahaathmaa sudurlabha:  
 20 Kaamaisthaisthairrithajnaana:prapadhyanthenyadevathaa  
 Tham tham niyamamaasthaaaya prakrithyaa niyathaa :swayaa  
 21 Yo yo yam yam thanumbhaktha:sradhayaarchithumichathi  
 Thasya thasyaachalaam sradhaam thaameva vidadhaamyaham  
 22 Sa thayaa sradhayaa yukthasthasyaaraadhanameehathe  
 Labhathe cha thatha :kaamaanmayaiva vihithaahni than  
 23 Anthavathu phalam theshaam thadbhavatyalpamedhasaam  
 Devaandevayajo yanthi madbhakthaa yaanthi maamapi  
 24 Avyaktham vyakthimaapannam manyanthe maamabudhaya:  
 Param bhaavamajaanantho mamaavyayamanuthamam  
 25 Naaham prakaasa:sarvasya yogamaayaasamaavritha:  
 Moodoyam naabhijaanaathi loko maamajamavyayam  
 26 Vedaaham samatheethaani varthamaanaani chaarjuna:  
 Bhavishyaani cha bhoothaani maam thu veda na kaschana  
 27 Ichaadweshasamuthena dwandamohena bhaaratha  
 Sarvabhoothaani sammoham sarga yaanthi paramthapa  
 28 Yeshaam thwanthagatham paapam janaanaam punyakarmanaam  
 The dwandamohanirmukthaa bhajanthe maam dridavrathaa  
 29 Jaraamaranamokshaaya maamaasrityayathanthi ye  
 The brahma thadvidu:krithsnamadhyaathmam karma chaakhilam

30 Saadhibhoothaadhidaivam maam saadhiyajnam cha ye vidu:

Prayaanakaalepi cha maam the viduryukthachethasa:

AKSHARABRAHMAYOGAM

1 Arjuna uvaacha

Kim thadbrahma kimadhyathmam kim karma purushothama

Adhibhootham cha kim prokthamadhidaivam kimuchyathe

2. Adhiyajna: katham kothra dehesminmadhusoodana

Prayaanakaale cha katham gneyosi niyathaathmabhi:

3. Sreebhagavaanuvaacha

Aksharam brahma paramam swabhaavodhyaathmamuchyathe

Bhoothabhaavodbhavakaro visarga: karmasamjnitha:

4 Adhibhootham ksharo bhaava: purushaschaadidaivatham

Adhiyajnohamevaathra dehe dehabrithaam vara

5 Anthakaale cha maameva smaranmukthwaa kalevaram

Ya: prayaathi sa madbhaavam yaathi naastyathra samsaya:

6 Yam yam vaapi smaranbhaavam tyajatyantthe kalevaram

Tham thamevaithi kountheya sadaa thadbhaavabhaavitha:

7 Thasmaathsarveshu kaaleshu maamanusmara yudhya cha

Mayyarpithamanobudhirmaamevaishyasyasamsaya:

8. Abhyaasayogayukthena chethasaa naanyagaaminaa

Paramam purusham divyam yaathi paarthaanuchinthayan

9 Kavim puraanamanusaasithaaram

Anoraneeyaamsamanusmaredhya:

Sarvasya dhaathaaramachintyaroopam

Aadityavarnam thamasa: parasthaath

10 Prayaanakaale manasaachalena

Bhakthyaa yuktho yogabalena chaiva

Bruvormadhye praanamaaveshya samyak

Sa tham param purushamupaithi divyam

11. Yadaksharam vedavido vadanthi

Visanthi yadhyathayo veetharaagaa:

Yadichantho brahmacharyam charanthi

Thathe padam samgrahena pravakshye

12 Sarvadwaaraani samyamya mano hridi nirudhya cha

Moordhnyaardhyaayaathmana: praanamaasthitho yogadhaaranaam

13 Omityekaaksharam brahma vyaaharanmaamanusmaran

Ya: prayaathi thyajadheham sa yaathi paramaam gathim

14 Ananyachethaa: sathatham yo mam smarathi nityasa:

Thasyaaham sulabha: paartha nityayukthasya yougina:

15 Maamupetya punarjanma du: khaalayamasaaswatham

Naapnuvanthi mahaathmaana: samsidhim paramaam gathaa:

16 Abrahmabhuvanaaloka: punaraavarthinorjuna:

Maamupetya thu kountheya punarjanma na vidhyathe

17 Sahasrayugaparyanthamaharyadbrahmano vidu:

Raathrim yugasahasraanthaam thehoraathravido janaa:

18 Avyakthaadvyakthaya: sarvaa: prabhavanthyaharaagame

Raathryaagame praleeyanthe thathraivaavyakthasamgnake  
 19 Bhoothagraama:sa evaayam bhoothwaa bhoothwaa praleeyathe  
 Raathryaagamevasaa:paartha prabhavatyaharaagame  
 20 Parasthasmaasthu bhaavonyovyakthovyakthaathsanaathana:  
 Ya:sa sarveshu bhootheshu nasyasthu na vinasyathi  
 21 Avyakthokshara ityukthasthamaahu :paramaam gathim  
 Yam praapya na nivarthanthe thadwaama paramam mama  
 22 Purusha:sa para:paartha bhakthyaa labhyasthwananyayaa  
 Yasyaantha:sthaani bhoothaani sarvamidam thatham  
 23 Yathra kale thwanaavrithimaavrithim chaiva yogina:  
 Prayaathaa yaanthi tham kaalam vakshyaami bharatharshabha  
 24 Agnirjyothiraha:sukla:shanmaasaa utharaayanam  
 Thathra prayaathaa gachanthi brahma brahmavido janaa:  
 25 Dhoomo raathristhathaa Krishna:shanmaasaa dakshinaayanam  
 Thathra chandramasam jyothiryogi praapya nivarthathe  
 26 Suklakrishne gathi hyethe jagatha:saaswathe mathe  
 Ekathaa yaatyanaavrithimanyayaavarthathe puna:  
 27 Naithe sruthi partha jaananyogi muhyathi kaschana  
 Thasmaathsarveshu kaaleshu yogayuktho bhavaarjuna  
 28 Vedeshu yajnesu thapa:su chaiva  
 Daaneshu yathpunyaphalam pradishtam  
 Atyethi thathsarvamidam veditwaa  
 Yogi param sthaanamupaithi chaadyam  
 RAJAVIDHYAA RAAJAGUHYARAAJAYOGAM  
 1 Sreebhagavaanuvaacha  
 Idam thu the guhyathamam pravakshyaamyanasooyathe  
 Gnaanam vighnaanasahitham yajnaathwaa mokshyasesubhaath  
 2.Raajavidyaa raajaguhyam pavithramidamuthamam  
 Pratyakshaavagamam dharmyam susukham karthrumavyayam  
 3 Asradhadhaanaa:purushaa dharmasyaasya paramthapa  
 Apraapya maam nivarthanthe mrityusamsaaravartmani  
 4 Mayaa thathamidam sarvam jagadavyakthamoorthinaa  
 Matsthaani sarvabhoothaani na chaaham theshuavasthitha:  
 5 Na cha mathsthaani bhoothaani pasya me yogamaiswaram  
 Bhoothabrinna cha bhoothastho mamaathmaa bhoothabhaavana:  
 6 Yathaakaasasthitho nityam vaayu:sarvathrago mahaan  
 Thathaa sarvaani bhoothaani mathsthaaneetyupadhaaraya  
 7 Sarvabhoothaani kountheya prakrithim yaanthi maamikaam  
 Kalpakshaye punasthaani kalpaadou visrujaamyaham  
 8 Prakrithim swaamavashtabhya visrujaami puna:puna:  
 Bhoothagraamamimam krithsnamavasam prakrithervasaath  
 9 Na cha maam thaani karmaani nibadnanthi dhananjaya  
 Udaaseenavadaaseenamasaktham theshu karmasu  
 10 Mayaadhyakshena prakrithi:sooyathe sacharaacharam  
 Hethunaanena kountheya jagadviparivarthathe  
 11Avajaananthi maam moodaa maanushim thanumaasritham



Param bhaavamajaanantho mama bhoothamaheswaram  
 12 Moghaasaa moghakarmaano moghagnaanaa vichethasa:  
 Raakshaseemaasureem chaiva prakrithim mohinim srithaa:  
 13 Mahaathmaanasthu maam paartha daiveem prakrithimaasrithaa:  
 Bhajanthyanyamanaso gnaathwaa bhoothaadimavyayam  
 14 Sathatham keerthayantho maam yathanthascha dridavratha:  
 Namasyanthascha maam bhakthyaa nityayukthaa upaasathe  
 15 Gnaanayajnena chaapyanye yajantho maamupaasathe  
 Ekathwena prithakthwena bahudhaa viswathomukham  
 16 Aham krathuraham yajna:swadhaahamahamoushadham  
 Manthrohamahamevaajyamahamagniraham hutham  
 17 Pithaahamasya jagatho maathaa dhaathaa pithaamaha:  
 Vedhyam pavithramomkaaram riksaaama yajureva cha  
 18 Gathirbharthaa prabhu:saakshi nivaasa:saranam suhrid  
 Prabhava:pralaya:sthaanam nidhaanam beejamavyayam  
 19 Thapaamyahamam varsha nigrugnaamyuthsrijaami cha  
 Amritham chaiva mrithyuscha sadasachaahamarjuna  
 20 Thrividhyaa maam somapaa:poothapaapaa  
 Yajnairishtuaa swargathim praarthayanthe  
 The punyamaasaadhya surendralokam  
 Asnanthi divyaandivi devabhogaan  
 21 The tham bhukthwaa swargalokam visaalam  
 Ksheene punye martyalokam visanthi  
 Evam thrayeedharmamanuprapannaa  
 Gathaagatham kaamakaamaa labhanthe  
 22 Ananyaaschinthayantho mam ye janaa:paryupaasathe  
 Theshaam nityaabhiyukthaanaaam yogakshemam vahaamyaham  
 23 Yepyanneyadevathaa bhakthaa yajantho sradhayaanwithaa:  
 Thepi maameva kountheya yajantyavidhipoorvakam  
 24 Aham hi sarvayajnaanaam bhokthaa cha prabhureva cha  
 Na thu maamabhijaananthi thathwenaathaschyavanthi the  
 25 Yaanthi devavrathaa devaanpithrunyaanthi pithruvrathaa:  
 Bhoothaani yaanthi bhootheyaa yanthi madhyaajinopi maam  
 26 Pathram pushpam phalam thoyam yo me bhakthyaa prayaschathi  
 Thadaham bhaktyupahridamasnaami prayathaathmana:  
 27 Yathkaroshi yadasnaasi yajjuhoshi dadaasi yath  
 Yathapasyasi kountheya thathkurushwa madarpanam  
 28 Subhaasubhaphalatrevam mokshyase karmabandhanai:  
 Sanyaasayogayukthaathmaa vimuktho maamupaishyasi  
 29 Samoha sarvabhootheshu na me dweshyosthi na priya:  
 Ye bhajanthi thu maam bhakthyaa mayi the theshu chaapyaham  
 30 Api chethsuduraachaaro bhajathe maamananyabhak  
 Saadhureva sa manthavya:samyagvyavasitho hi sa:  
 31 Kshipram bhavathi dharmathmaa saswaschaanthim nigachathi  
 Kountheya prathijaanaahi na me bhaktha :pranasyathi  
 32 Maam hi paartha vyapaaasritya yepi syu:paapayonaya:

*Sthriyo vaisyaasthathaa soodraasthepi yaanthi paraam gathim*  
33 *Kim punarbrahmana:punyaa bhakthaa raajarshayasthathaa*  
*Anityamasukham lokamimam praapya bhajaswa maam*  
34 *Manmanaabhava madbhaktha madyaaji maam namaskuru*  
*Maamevaishyasi yukthwaivamaathmaanam mathparaayana:*  
**VIBHOOTHIYOGAM**

1 *Sreebhagavaanuvaacha*  
*Bhooya eva mahaabaaho srunu me paramam vacha:*  
*Yatheham preeyamaanaaya vakshyaami hithakaamyayaa*  
2 *Na me vidu:suraganaa:prabhavam na maharshaya:*  
*Ahamaadirhi devaanaam maharsheenaam cha sarvasa:*  
3 *Yo maamamajaananthi cha vethi lokamaheswaram*  
*Asammooda:sa marthyeshu sarvapaapai:pramuchyathe*  
4 *Budhirgnaanamasammoha:kshamaa satyam dama:sama:*  
*Sukham du:kham bhavobhaavo bhayam chaabhayameva cha*  
5 *Ahimsaa samathaa thushtisthapo daanam yasoyasa:*  
*Bhavanthi bhaavaa bhoothaanaam matha eva prithagvidha:*  
6 *Maharshaya:saptha poorve chathwaaro manavasthathaa*  
*Madbhaavaa maanasaa jaathaa yeshaam loka imaa :prajaa:*  
7 *Ethaam vibhoothi yogam cha mama yo vethi thathwatha:*  
*Sovikampena yogena yujyathe naathra samsaya:*  
8 *Aham sarvasya prabhavo matha:sarva pravarthathe*  
*Ithi mathwaa bhajanthe maam budhaa bhaavasamanwithaa:*  
9 *Machiithaa madgathapraanaa bodhayantha:parasparam*  
*Kathayanthascha maam nityam thushyatni cha ramanthi cha*  
10 *Theshaam sathathayukthaanaam bhajathaam preethipoorvakam*  
*Dadaami budhiyogam tham yena maamupayaanthi the*  
11 *Theshaamevaanukampaarthamahamajnaanajam thama:*  
*Naasayaamyathmabhaavastho gnaanadeepena bhaaswathaa*  
12 *Arjuna uvaacha*  
*Param brahma param dhaama pavithram paramam bhavaan*  
*Purusham saaswatham divyamaadidevamajam vibhum*  
13 *Aahusthwaamrishaya:sarve devarshirnaaradasthathaa*  
*Aasitho devalo vyaasa:swayam chaiva braveeshi me*  
14 *Sarvamethadritham manye yanmaam vadasi kesava*  
*Na hi the bhagavanvyakthim vidurdevaa na daanavaa:*  
15 *Swayamevaathmanaathmaanam vethya thwam purushothama*  
*Bhoothabhaavana bhoothesa devadeva jagathpathe*  
16 *Vakthumarhasyasoshena divyaa hyaathmavibhoothaya:*  
*Yaabhivibhoothirbhirlokaanimaastwamvyaapya thishtasi*  
17 *Katham vidyaamaham yogimsthwaam sadaa parichinthayan*  
*Keshu keshu cha bhaaveshu chinthyosi bhagavanmayaa*  
18 *Vistharenaathmano yogam vibhoothim cha janaardhana*  
*Bhooya:kathaya thripthirhi srunuatho naasthi memritham*  
19 *Sreebhagavaanuvaacha*  
*Hantha the kathayishyaami divyaa hyaathmavibhoothaya:*

Praadhaanyatha:kurusreshta naaastyantho vistharasya me  
 20 Ahamaathmaa gudaakesa sarvabhoothaasayasthitha:  
 Ahamaadischa madhyam cha bhoothaanaamantha eva cha  
 21 aadityaanaamaham vishnurjyothishaam raviramsumaan  
 Mareechirmaruthaamasmi nakshathraanaam aham sasi  
 22 Vedaanaam saamavedosmi devaanaamasmi vaasava:  
 Indriyaanaam manaschaasmi bhoothaanaamasmi chethana:  
 23 Rudraanaam samkaraschaasmi vitheso yaksharakshasaam  
 Vasoonaam paavakaschaasmi meru:sikharinaamaham  
 24 Purodhasaam cha mukhyam maam vidhi paartha brihaspathim  
 Senaaneenaamaham skanda:sarasaamasmi saagara:  
 25 Maharsheenaam brighurham giraamasmyekamaksharam  
 Yajnaanaam japayajnosmi sthaavaraanaam himaalaya:  
 26 Aswatha:sarvavrikshaanaam devarsheenaam cha naarada:  
 Gandharvaanaam chithraratha:sidhaanaam kapilo muni :  
 27 Uchai:sravasamaswaanaam vidhi maamamrithodbhavam  
 Airaavatham gajendraanaam naraanaam cha naraadhipam  
 28 Aayudhaanaam aham vajram dhenoonamasmi kaamadruk  
 Prajanaschaasmi kandarpa:sarpaanaamasmi vaasuki :  
 29 Ananthaschaasmi naagaanaam varuno yaadasaamaham  
 Pithrunamaryamaa chaasmi yama:samyathaamaham  
 30 Prahladaschaasmi daityaanaam kaala:kalayathaamaham  
 Mrigaanaam cha mrighendroham vainatheyascha pakshinaam  
 31 Pavana:pavathaamasmi raama:sasthrabriithaamaham  
 Jhashaanaam makaraschaasmi srothasaamasmi jaahnavi  
 32 Sargaanaamaadirantahscha madhyam chaivaahamarjuna:  
 Adhyaathmavidhyaa vidhyaanaam vaada:pravadataamaham  
 33 Aksharaanaamakaarosmi dwanda:samaasikasya cha  
 Ahamevaakshaya:kaalo dhaathaaham viswathomukha:  
 34 Mrityu:sarvahaschaahamudbhavascha bhavishyathaam  
 Keerthi:sreervakcha naareenaam smrithirmedhaa dhrithi:kshamaa  
 35 BBrihathsaama thathaa saamnaam gaayathri chandasaamaham  
 Maasaanaam maargaseersshoham rithoonaam kusumaakara:  
 36 Dhyutham chalayathaamasmi thejasthejaswinaamaham  
 Jayosmi vyavasaayosmi sathwam sathwamathaamaham  
 37 Vrishneenaam vaasudevosi paandavaanaam dhanamjaya:  
 Muneenaamapyaham vyaasa:kaveenaamusanaa kavi:  
 38 Dando damayathaamasmi neethirasmi jigheeshathaam  
 Mounam chaivaasmi guhyaanaam jnaanam jnaanavathaamaham  
 39 Yachaapi sarvabhoothaanaam beejam thadahamarjuna  
 Na thadasthi vinaa yathsyaanmayaa bhootham charaacharam  
 40 Naanthosthi mama divyaanaam vibhootheenaam paramthapa:  
 Esha thoodrisatha:proktho ibhoothervistharo maya  
 41 Yadvadvibhoothimathsarvam sreemadoorjithameva vaa  
 Thathadevaavagacha thwam mama thejomsasambhavam  
 42 Athavaa bahunaithe na kim gnaathena thavaarjuna

*Vishtabhyaaahamidam krithsnamekaamsena sthitho jagath*  
**VISWAROOPADARSANAYOGAM**

*1 Arjuna uvaacha*  
*Madanugrahaaya paramam guhyamadhyathmasangjitham*  
*Yathwayoktham vachasthena mohoyam vigatho mama*  
*2 Bhavaapyayou hi bhoothaanam sruthou vistharaso mayaa*  
*Thwatha:kamalapathraaksha maahaathmyamapi chaavyayam*  
*3 Evamethathyaathya thwamaathmaanam paramesware*  
*Drushtumichaami the roopamaishwaram purushothamam*  
*4 Manyase yadi thachakyam mayaa drashtumithi prabho*  
*Yogeswara thatho me thwam darsayaathmaanamavyayam*  
*5 Sreebhagavaanuvaacha*  
*Pasya me paartha roopaani sathasotha sahasrasa:*  
*Naanaavidhaani divyaani naanaavarnaakritheeni cha*  
*6 Pasyaadityaanvasoonrudraanaswinou maruthasthathaa*  
*Baahonyadrishtapoorvaani pasyaascharyaani bhaaritha*  
*7 Ihaikastham jagathkritisnam parayaadhya sacharaacharam*  
*Mama dehe gudaakesa yachaanyaddrashtumichasi*  
*8 Na thu maam sakyase drashtumanenaiva swachakshushaa*  
*Divyam dadaami the chakshu :pasya me yogamaishwaram*  
*9 Sanjaya uvaacha*  
*Evamukthwaa thatho raajan mahaayogeswaro Hari :*  
*Darsayaamaasa paarthaaya paramam roopamaishwaram*  
*10 Anekavakthranayanamanekaadbudhadarsanam*  
*Anekadivyaabharanam divyaanekodhyathaayudham*  
*11 Divyamaalaambaradharam divyagandhaanulepanam*  
*Sarvaascharyamayam devamanantham viswathomukham*  
*12 Divi sooryasahasrasya bhavedhyugapaduthithaa*  
*Yadi bhaa:sadrisee saa syaadbhaasasthasya mahaathmana:*  
*13 Thathraikastham jagathkritisnam pravibakthamanekadhaa*  
*Apasyadevadevasya sareere paandavasthathaa*  
*14 Thatha:sa vismayaavishto hrishtaromaa dhanamjaya:*  
*Pranamyasirasa devam krithaanjalirabhaashatha:*  
*15 Arjuna uvaacha*  
*Pasyaami devaamsthava deva dehe*  
*Sarvaasthathaa bhoothaviseshasandhaan*  
*Brahmaanamesam kamalaasanastham*  
*Risheesha sarvaanuragaamscha divyaan*  
*16 Anekabaahoodaravakthranethram*  
*Pasyaami thwaam sarvathonantharoopam*  
*Naantham na madhyam na punasthavaadim*  
*Pasyaami visweswara viswaroopa*  
*17 Kireetinam gadinam chakrinam cha*  
*Thejoraasim sarvatho deepthimatham*  
*Pasyaami thwaam durnireekshyam samanthaath*

Deepthaanalaarkadyuthimaprameyam  
 18 Thwamaksharam paramam vedithavyam  
 Thwamasya viswasya param nidhaanam  
 Thwamavyaya:saaswathadharmagopthaa  
 Sanaathanasthwam purusho matho me  
 19 Anaadimadhyaanthamananthaveeryam  
 Ananthabaahum sasisooryanethram  
 Pasyaami thwaam deepthahuthaasavakthram  
 Swathejasaa viswamidam thapantham  
 20 Dyaavaaprithivyoridamantharam hi  
 Vyaaptham thwayaikaina disaascha sarvaa:  
 Drashtwaadabhootham roopamugram thavedam  
 Lokathrayam pravyathitham mahaathmam  
 21 Ami hi thwaam surasandhaa visanthi  
 Kechidbheethaa :praanjalayo grunanthi  
 Swastheethyukthwaa maharshisidhasanghaa  
 Sthuvanthi thwaam sthuthibhi:pushkalaabhi:  
 22 Rudraaditya vasavo ye cha saadhyaa  
 Visweswinou maruthaschoshmapaascha  
 gandharvayakshaaasurasidhasanghaa  
 Veekshanthe thwaam vismithaaschaiva sarve  
 23Roopam mahathwebahuvakthranethram  
 Mahaabaaho bahubahoorupaadam  
 Bahoodaram bahudamshttraakaraalam  
 Drishtuaa lokaa:pravyathithaasthathaaham  
 24 Nabha:sprisam deepthamanekavarnam  
 Vyaathananam deepthavisaalanethram  
 Drishtuaa hi thwaam pravyathithaantharaathmaa  
 Dhrithim na vindaami samam cha vishno  
 25 Damshttraakaraalaani cha the mukhaani  
 Drashtwaiva kaalaanalasannibhaani  
 Diso na jaane na labhe cha sarma  
 Praseeda devesa jagannivaasa  
 26 Ami cha thwaam dritharaashtrasya puthraa:  
 Sarve sahaivaavanipaalasanghai:  
 Bheeshmo drone:soothaputhrasthathaasou  
 Mahaasmadeeyairapi yodhamukhyai:  
 27 Vakthraani the thwaramaanaa visanthi  
 Damshttraakaraalaani bhayaanakaani  
 Kechidwalagnaa dasanaanthareshu  
 Samdrishyanthe choornithairuthamaangai:  
 28 Yathaa nadeenaam bahavombuvega:  
 Samudramevaabhimukhaa dravanthi  
 Thathaa thavaami naralokaveeraa  
 Visanthi vakthraanyabhivijwalanthi  
 29 Yathaa pradeeptham jwalanam pathanghaa

Visanthi naasaaya samrudhavegaa:  
 Thathaiva naasaaya visanthi lokaa:  
 Thavaapi vakthraani samrudhavegaa:  
 30 Leliyase grasamaana:samanthaath  
 Lokaansamagraan vadanaijwaladbhi:  
 Thejobhiraapooryajagathsamagram  
 Bhaasasthavograa :prathapanthi vishno  
 31 Aakhyaahi me ko bhavaanugraroopo  
 Namosthu the devavara praseeda  
 Vijnathumichaami bhavanthamaadyam  
 Na hi prajaanaami thava pravritim  
 32 Sreebhagavaanuvaacha  
 Kaalosmi lokakshayakrithpravridho  
 Lokaansamaaharthumiha pravrittha:  
 Rithepi thwaam na bhavishyanthi sarve  
 Yevasthithaa :prathyaneekeshu yodhaa:  
 33 Thasmaaathwamuthishta yaso labhaswa  
 Jithwaa sathrunbhukshwa raajyam samrudham  
 Mayaivaithe nihathaa:poorvameva  
 Nimithamaathram bhava savyasaachin  
 34 Dronam cha bheeshmam cha jayadratham cha  
 Karnam thathaanyaanaapi yodhaveeraan  
 Mayaa hathaasthwam jahi maa vyathishta  
 Yudhyaswa jethaasi rane sapathnaan  
 35 Sanjaya uvaacha  
 Ethaschruthwaa vachanam kesavasya  
 Krithaanjalirvepamaana :kireeti  
 Namaskrithwaa bhooya evaaha krishnam  
 Sagadgadam bheethabheetha:pranamy  
 36 Aruna uvaacha  
 Sthaane hrisheekesa thava prakeertyaa  
 Jagathpraharshyatyanuranjathe cha  
 Rakshaamsi bheethaani diso dravanthi  
 Sarve namasyanthi cha sidhasanghaa:  
 37 Kasmaacha the na nameranmahaathmam  
 Gareeyase brahmanopyaadikarthre  
 Anantha devesa jagannivaasa  
 Thwamaksharam sadasathathparam yath  
 38 Thwamaadideva:purusha:puraana:  
 Thwamasya viswasya param nidhaanam  
 Vethaasi vedhyam cha param cha dhaama  
 Thwayaa thatham viswamanantharoopa  
 39 Vaayuryamognirvarunaa:sasaanka:  
 Prajaapathisthwam prapithaamahascha  
 Namonamasthesthu sahasrakrithwa:  
 Punascha bhooyopi namonamasthe

40 Nama:purasthaadatha prishtathasthe  
 Namosthu the sarvatha eva sarva  
 Ananthaveeryaamithavikramasthwam  
 Sarvam mamaapnoshi thathosi sarva:  
 41 Sakhethi mathwaa prasabham yaduktham  
 He Krishna he yaadava he sakhethi  
 Ajaanathaa mahimaanam thavedam  
 Mayaa pramaadaath pranayena vaapi  
 42 Yachaaavahaasaarthamasathkrithosi  
 Vihaarasayyaasanabhojaneshu  
 Ekothavaapyachyutha thathsamaksham  
 Thathkshaamaye thwaamahamaprameyam  
 43 Pithaasi lokasya charaacharasya  
 Thwamasya poojyaschagururgireeyaan  
 Na thwathsamosthyabhyadhika:kuthonyo  
 Lokathrayepyaprathimaprabhaava:  
 44 Thasmaadpranamyā pranidhaaya kaayam  
 Prasaadaye thwaamahameesameedyam  
 Pitheva puthrasya sakheva sakhyu:  
 Priya:priyaayaarhasi deva sodm  
 45 Adrishtapoorvam hyashithosmi drishtwaa  
 Bhayena cha pravyathitham mano me  
 Thadeva me darsaya deva roopam  
 Praseeda devesa jagannivaasa  
 46 Kireetinam gadinam chakrahashtam  
 Ichaami thwaam drashtumaham thathaiva  
 Thenaiva roopena chathurbhujena  
 Sahasrabaaho bhava viswamoortha  
 47 Sreebhagavaanuvaacha  
 Mayaa prasannena thavaarjunedam  
 Roopam param darsithamaathmayogaath  
 Thejomayam viswamananthamaadyam  
 Yanme thwadanyena na drishtapoorvam  
 48 Na vedayajnaadhyayanairna daanai:  
 Na cha kriyaabhirna thapobhirugrai:  
 Evamroopa:sakya aham nriloke  
 Drashtum thwadanyena kurupraveera  
 49 Maa the vyathaa maa cha vimoodabhaavo  
 Drishtwaa roopam ghoram eedringmamedam  
 Vyapethabhee:preethamanaa:punasthwam  
 Thadeva me roopamidam prapasya  
 50 Sanjaya uvaacha  
 Ityarjunam vaasudevasthathokthwaa  
 Swarkam roopam darsayaamaasa bhooya:  
 Aaswaasayaamaasa cha bheethamenam  
 Bhoothwaa puna:soumyavapurmahaathmaa

51 Arjuna uvaacha  
 Drashtwedam maanusham roopam thava soumyam janaardhana  
 Idaaneemasmi samvrittha:sachethaa:prakrithim gatha:  
 52 Sreebhagavaanuvaacha  
 Sudurdarsmidam roopam drishtavaanasi yanmama  
 Devaa apyasya nityam darsanakaamkshithaa:  
 Naaham vedairnathapasaa na daanena na chejyayaa  
 Sakya evamvisho drashtum drashtavaanasi maam yatha  
 53 Bhakthyaa thwananyayaa sakya ahamevamvidhorjuna  
 Gnaathu drashtum cha thathwena praveshtum cha paramthapa  
 54 Madkarmakrithmadparama madbhaktha:sanghavarjitha:  
 Nirvaira:sarvabhootheshu ya:sa maamethi paandava  
**BHAKTHIYOGAM**  
 1 Arjuna uvaacha  
 Evam sathathayukthaa ye bhakthaasthwaam paryupaasathe  
 Ye chaapyaksharamavyaktham theshaam ke yogavithamaa:  
 2 Sreebhagavaanuvaacha  
 Mayyaavesya mano ye maam nityayukthaa upaasathe  
 Sradhayaa parayothaasthe me yukthathamaa mathaa  
 3 Ye thwaksharamanirdeshyamavyaktham paryupaasathe  
 Sarvathragamachinthyam cha kootasthamachalam dhruvam  
 4 Samniyamendriyagraamam sarvathra samabudhaya:  
 The praapnuvanthi maameva sarvabhoothahithe rathaa:  
 5 Kleshodhikatharastheshaamavyakthaasakthachethasaam  
 Avyakthaa hi gathirdu:kham dehavadbhiravaapyathe  
 6 Ye thu sarvaani karmaani mayi samnyasya mathparaa:  
 Ananyenaiva yogena maam dhyaayantha upaasathe  
 7 Theshaamaham samudharthaa mrityusamsaarsaagaraath  
 Bhavaami nachiraathpaartha mayyavesithachethasaam  
 8 Mayyeva mana aadhashtwa mayi buhim niveshaya  
 Nivasishyasi mayyeva atha oordhwa na samsaya:  
 9 Atha chitham samaadhaathum na saknoshi mayi sthiram  
 Abhyaasayogena thatho maamichaapthum dhananjaya  
 10 Abhyaasepyasamarthosi mathkarmaparamo bhava  
 Madarthamapi karmaani kurvansidhimavaapyasi  
 11 Adhaithadapyasakthosi karthum madyogamaasritha:  
 Sarvakarmaphalatyaagam thatha:kuru yathaathmavaan  
 12 Sreyo hi gnaanamabhyaasaagnaanaaddhyaanam visishyathe  
 Dhyaanaathkarmaphalatyaagaaschaanthiranantharam  
 13 Adhweshtaa sarvabhoothaanaam maithra:karuna eva cha  
 Nirmamo nirahamkaara:samadu:khasukha :kshami  
 14 Santhushta:sathatham yogi yathaathmaa dridanischaya:  
 Mayyarpithamanobudhiryo madbhaktha:sa me priya:  
 15 Yasmaannodwijathe loko lokaannodwijathe cha ya:  
 Harshaamarshabhayodvegairmuktho ya:sa cha me priya:  
 16 Anapeksha :suchirdaksha udaaseeno gathavyatha:



Sarvaarambhaparityagi yo madbhaktha:sa me priya:  
 17 Yo na hrishyathi na dweshti na sochathi na kaamkshathi  
 Subhaasubharityaagi bhakthimaanya:sa me priya:  
 18 Sama:sathrou cha mithre cha thathaa maanaapamaanayo:  
 Seethoshnasukhadu:kheshu sama:sanghavivarjitha:  
 19 Thulyanindaasthuthirmouni santhushto yena kenachith  
 Aniketha:sthiramathirbhakthimaanme priyo nara:  
 20 Ye thu dharmyaamrithamidam yathoktham paryupaasathe  
 Sradhadhaanaa mathparama bhakthaasthetheeva me priyaa:  
**KSHETHRAKSHETHRAGNAVIBHAAGAYOGAM**  
 1 Arjuna uvaacha  
 Prakrithim purusham chaiva kshethram kshethrajnameva cha  
 Ethadwedithumichaami jnaanam jneyam cha kesava  
 2 Sreebhagavaanuvaacha  
 Idam sareeram kountheya kshethramityabhidheeyathe  
 Ethadhyo vethi tham praahu:kshethrajna ithi thadvida:  
 3 Kshethrajnam chaapi maam vidhi sarvakshethreshu bhaaritha  
 Kshethrakshethrajnaya jnaanam yathajnaanam matham mama  
 4.Thathkshethram yacha yaadrik cha yadvikaari yathascha yath  
 Sa cha yo yathprabhaavacha thathsamaasena me srunu  
 5 Rishibhirbahudhaa geetham chandobhirvivihai:prithak  
 Brahmasoothrapadaaischaiva hethumadbhivinischithai:  
 6 Mahaabhoothaanyahamkaaro budhiravyakthameva cha  
 Indriyaani dasaikam cha pancha chendriyagocharaa:  
 7 Ichaa dwesha:sukham du:kham samdhaathaschethanaa dhruthi:  
 Ethathkshethram samaasena savikaaramudaahritham  
 8 Amaanithwamadambhithwamahimsaa kshaanthiraarjavam  
 Aachaaryopaasanam souham sthairyamaathmavinigraha:  
 9 Indriyaartheshu vairaagyamanahamkaara eva cha  
 Janmamrityujaraavyaadhidu:khadoshaanudarsanam  
 10 Asakthiranabhishwanga:puthradaaragrihaadishu  
 Nityam cha samachithathwamishtaanishtopapathishu  
 11 Mayi chaananyayogena bhakthiravyabhicharini  
 Vivikthadesasevithwamarathirjanasamsadi  
 12 Adhyaathmagnaananityathwam thathwagnaanaarthadarsanam  
 Ethagnaanamithi prokthamagnaanam yathathonyathaa  
 13 Gneyam yathathpravakshyaami yajnaathwaamrithamasnuthe  
 Anaadimathparam brahma na sathannaasaduchyathe  
 14 Sarvatha:paanipaadam thathsarvathokshisiromukham  
 Sarvatha:sruthimalloke sarvamaavritya thishtathi  
 15 Sarvendriyagunaabhaasam sarvendriyavivarjitham  
 Asaktham sarvabrichaiva nirgunam gunabhokthru cha  
 16 Bahiranthascha bhoothaanaamacharam charameva cha  
 Sookshmathwaathadavijneyam doorastham chaanthike cha thath  
 17 Avibhaktham cha bhootheshu vibhakthamiva cha sthitham  
 Bhoothabharthru cha thajneyam grasishnu prabhavishnu cha

18 Jyothishaamapi thajjyothisthamasa: paramuchyathe  
 Gnaanam gneyam gnaanagamyam hridi sarvasya vishtitham  
 19 Ithi kshethram thathaa gnaanam gneyam choktham samaasatha:  
 Madbhaktha ethadvijnaaya madbhaavaayopapadyathe  
 20 Prakrithim purusham chaiva vidhyanaadi ubhaavapi  
 Vikaaraamscha gunamschaiva vidhi prakrithisambhavaan  
 21 Kaaryakaaranakarthruthwe hethu: prakrithiruchyathe  
 Purusha: sukhadu: khaanaam bhokthruthwe hethuruchyathe  
 22 Purusha: prakrithistho hi bhunkthe prakrithijaangunaan  
 Kaaranam gunasamghosya sadasadyonijanmasu  
 23 Upadrashtaanumanthaa cha bharthaa bhokthaa maheswaraa:  
 Paramaathmethi chaapyuktho dehesminpurusha: para:  
 24 Ya eva vethi purusham prakrithim cha gunai: saha  
 Sarvathaa varthamaanopi na sa bhooyobhijaayathe  
 25 Dhyaanenaathmani pasyanthi kechithaathmaanamaathmanaa  
 Anye saamkhyena yogena karmayogena chaapare  
 26 Anye thwevamajaanantha: sruthwaanyebhya upaasathe  
 Thepi chaathitharanthyeva mrityum sruthiparaayanaa:  
 27 Yaaavathsamjaayathe kimchithsathwam sthaavarajangamam  
 Kshethrakshethrajasamyogaathadvidhi bharatharshabha  
 28 Samam sarveshu bhootheshu thishtantham parameswaram  
 Vinasyathswavinasyantham ya: pasyathi sa pasyathi  
 29 Samam pasyanthi sarvathra samavasthithameeswaram  
 Na hinastyaathmanaathmaanam thatho yaathi paraam gathim  
 30 Prakrithaiva cha karmaani kriyamaanaani sarvasa:  
 Ya: pasyathi thathaathmaanamakartharam sa pasyathi  
 31 Yadaa bhoothaprithagbhaavamekasthamanupasyathi  
 Thatha eva cha visthaaram brahma sampadyathe thadaa  
 32 Anaadithwaannirgunathwaathparamaathmaayamanuaya:  
 Sareerasthopi kountheya na karothe na lipyathe  
 33 Yathaa sarvagatham soukshmyaadaakaakaasam nopalipyathe  
 Sarvathraavasthitho dehe thathaathmaa nopalipyathe  
 34 Yathaa prakaasayathyeka: krithsnam lokamimam ravi:  
 Kshethram kshethri thathaa krithsnam prakaasayathi bhaaratha  
 35 Kshethrakshethragnayorevamantharam gnaanachakshushaa  
 Bhoothaprakrithimoksham cha ye viduryaanthi the param  
**GUNATHRAYAVIBHAAGAYOGAM**  
 1 Sreebhagavaanuvaacha  
 Param bhooya: pravakshyaami gnaanaanaam gnaanamuthamam  
 Yajnaathwaa munaya: sarve paraam sidhimitho gathaa:  
 2 Idam gnaanamupaasritya mama saadharmyamaagathaa:  
 Sargepi nopajaayanthe pralaye na vyathanthi cha  
 3 Mama yonirmahadbrahma thasmingarbha dadhaamyaham  
 Sambhava: sarvabhoothaanaam thatho bhavathi bhaaratha  
 4 Sarvayonishu kountheya moorthaya: sambhavanthi yaa:  
 Thaasaam brahma mahadyoniraham bheejaprada: pithaa.

5 Sathwam rajasthama ithi gunaa :prakrithisambhavaa:  
 Nibadnanthi mahaabaaho dehe dehinamavyayam  
 6 Thathra sathwam nirmalathwaathprakaasakamanaamayam  
 Sukhasanghena badnaani gnaanasamghena chanagha  
 7 Rajo raagaathmakam vidhi thrishnaasanghasamudbhavam  
 Thannibadnaani kountheya karmasanghena dehinam  
 8 Thamasthwagnaanajam vidhi mohanam sarvadehinaam  
 Pramaadaalasyanidraabhithannibadnaani bhaaratha  
 9 Sathwam sukhe samjayathi raja:karmani bhaaratha  
 Gnaanamaavritya thu thama:prasaade samjayathyutha  
 10 Rajasthamaschaabhibhooya sathwam bhavathi bhaaratha  
 Raja:sathwam thamaschaiva thama:sathwam rajasthathaa  
 11 Sarvadwareshu dehesmin prakaasa upajayathe  
 Gnaanam yadaa thadaa vidhyaadvivridham sathwamityutha  
 12 Lobha:pravrithiraarambha:karmanaamasama:sprihaa:  
 Rajasyethaani jaayanthe vivridhe bharatharshabha  
 13 Aprakaasopravrithischa pramaado moha eva cha  
 Thamasyethaani jaayanthe vivridhe kurunandana  
 14 Yadaa satwe pravridhe thu pralayam yaathi dehabhrith  
 Thadothamavidaam lokaanamalaanprathipadyathe  
 15 Rajasi pralayam gathwaa karmasanghishu jaayathe  
 Thathaa praleenasthamasi moodayonishu jaayathe  
 16 Karmana:sukrithasyaahu:saathwikam nirmalam phalam  
 Rajasasthu phalam du:khamajnaanam thamasa:phalam  
 17 Sathwaathsamjaayathe gnaanam rajaso lobha eva cha  
 Pramaadamohou thamaso bhavathojnaanameva cha  
 18 Urdhwam gachanthi sathwasthaa madhye thishtanthi rajasaa:  
 Jaghanyagunavrithisthaa adho gachanthi thaamasaa:  
 19 Naanyam gunebhya:karthaaram yadaa drashtaanupasyathi  
 Gunebhyascha param vethi madbhaavam sodhigachathi  
 20 Gunaanethaanatheetya threendehi dehasamudbhavaan  
 Janmamrityujaraadu:khairvimukthomrithamasnuthe  
 21 Arjuna uvaacha  
 Kairlinghaisthrigunaanethaanatheetho bhavathi prabho  
 Kimaachaara:katham chaithaamsthrigunaanathivarthathe  
 22 Sreebhagavaanuvaacha  
 Prakaasam cha pravrithim cha mohameva cha paandava  
 Na dweshti sampravrithaani na nivruthaani kaamkshathi  
 23 Udaaseenavadaaseeno gunairyo na vichaalyathe  
 Gunaa varthantha ityeva yovathishtathi nengathe  
 24 Samadu:khasukha:swastha:samaloshthaasmakaanachana:  
 Thulyapriyaapriyo dheerasthulyanindaathmasamsthuthi:  
 25 Maanaapamaanayosthulyasthulyo mithraaripakshayo:  
 Sarvaarambhaparityaagi gunaatheetha:sa uchyathe  
 26 Mam cha yovyabhichaarena bhakthiyogena sevathe  
 Sa gunaansamatheethyaithaanbrahmabhooyaaya kalpathe

27 Brahmano hi prathishtaahamamrithasyaavyayasya cha  
 Saaswathasya cha dharmasya sukhasyainthikasya cha  
**PURUSHOTHAMAYOGAM**  
 1 Sreebhagavaanuvaacha  
 Urdhwamoolamadha:saakham aswatham praahuravyayam  
 Chamdaamsi yasya parnaani yastham veda sa vedavith  
 2 Adhaschordhwam prasruthaasthasya saakhaa  
 Gunaapravridhaa vishayapravaalaa:  
 Adascha moolaanyanusanthathaani  
 Karmaanubadhneethi manushyaloke  
 3 Na roopamasyeha thathopalabhyathe  
 Naantho na chaaadirna cha samprathishta  
 Aswathamenam suviroodamoolam  
 Asanghasasthrena dridena chithwaa  
 4 Thatha:padam thatparimaargithavyam  
 Yasmingathaa na nivarthanthe bhooya:  
 Thameva chaadyam purusham prapadhye  
 Yatha:pravritthi:prasuthaa puraani  
 5 Nirmaanamohaa jithasanghadoshaa  
 Adhyaathmanityaa vinivritthakaamaa:  
 Dwandairvimukthaa :sukhadu:khasamgnai:  
 Gachantyamoodaa:padamavyayam thath  
 6 Na thadbhaasayathe suryo na sasaanko na paavaka:  
 Yadgathwaa na nivarthanthe thaddhama paramam mama  
 7 Mamaivaamso jeevaloke jeevabhootha:sanaathana:  
 Mana:shashtaanindriyaani prakrithisthaani karshathi  
 8 Sareeram yadavaapnothi yachaapyuthkraamatheeswara:  
 Griheethwaithaani samyaathi vaayurgandhaanivaasayaath  
 9 Kshethram chakshu:sparsanam cha rasanam ghraanameva cha  
 Adhishtaaya manaschaayam vishayaanupasevathe  
 10 Uthkraaamantham sthitham vaapi bhunjaanam vaa gunaanwitham  
 Vimoodaa nanupasyanthi pasyanthi gnaanachakshusha:  
 11 Yathantho yoginaschainam pasyanthaathmanyavasthitham  
 Yathanthopyakrithaathmaano nainam pasyanthachethasaa:  
 12 Yadaadityagatham thejo jagadbhaasayathekhilam  
 Yachandramasi yachaagnou thathejo vidhi maamakam  
 13 Gaamaavisya cha bhoothaani dhaarayaamyahamojasaa  
 Pushnaami choushadhi:sarvaa:somo bhoothwaa rasaathmaka:  
 14 Aham vaiswaanaro bhoothwaa praaninaam dehamaasitha:  
 Praanaapaanasamaayuktha:pachaamyannam chathurvidham  
 15 Sarvasya chaaham hridi sannivishto  
 Matha:smrithignaanamapohanam cha  
 Vedaischa sarvairahameva vedhyo  
 Vedaanthakridvedavideva chaaham  
 16 Dwaavimou purushou loke ksharaschaakshara eva cha  
 Kshara:sarvaani bhoothaani kootasthokshara uchyaathe

17 Uthama:purushasthwanya:paramaathmetyudaahritha:  
 Yo lokathrayamaavisya vibhartyavyaya eeswara:  
 18 Yasmaathksharamatheethohamaksharaadapi chothama:  
 Athosmi loke vede cha prathitha:purushothama:  
 19 Yo maamevamasammoodo jaanaathi purushothamam  
 Sa sarvavidbhajathi maam sarvabhaavena bhaaratha  
 20 Ithi guhyathamam saasthramidamuktham mayaanagha  
 Ethadbudhwaa budhimaansyaathkrithakrityascha bhaaratha  
 DAIVAAASURASAMPADVIBHAAGAYOGAM  
 1 Sreebhagavaanuvaacha  
 Abhayam sathwasamsudhirjaanayogavyavasthitha:  
 Daanam damascha yajnascha swaadhyayasthapa aarjavam  
 2 Ahimsaa satyamakrodhastyaaga:saanthirapaisunam  
 Dayaa bhootheswalolupthwam maardavam heerachaapalam  
 3 Theja:kshamaa dhrithi:souchamadroho naathimaanithaa  
 Bhavanthi sampad daiveemabhijaathasya bhaaratha  
 4 Dambho darpobhimaanascha krodha:paarushyameva cha  
 Ajnaanam chaabhijaathasya paartha sampadamaasurim  
 5 Daivee sampadvimokshaaya nibandhaayaasuri mathaa  
 Maa sucha:sampadam daiveemabhijaathosi paandava  
 6 Duou bhoothasargo lokesmindaiva aasura eva cha  
 Daivo vistharasa:proktha aasuram paartha me srunu  
 7 Pravrithim cha nivrithim cha janaa cha viduraasuraa:  
 Na soucham naapi chaachaaro na satyam theshu vidyathe  
 8 Asatyamaprathishtam the jagadaahuraneeswaram  
 Aparasparasambhootham kimanyathkaamahethukam  
 9 Ethaam drishtimavashtabhya nashtaathmaanolpabudhaya:  
 Prabhavanthyugrakarmaani:kshayaaya jagathohithaa:  
 10 Kaamamaasritya dushpooram dambhamaanamadaanuithaa:  
 Mohaad griheethwaasadgraahaanpravarthanthesuchivrathaa:  
 11 Chinthamaparimeyaam cha pralayaanthaamupaasrithaa:  
 Kaamopabhogaparamaa ethaavadithi nischithaa:  
 12 Aasaapaasasathairbudhwaa :kaamakrodhaparaayanaa:  
 Eehanthe kaamabhogaarthamanyayenaarthasamchayaan  
 13 Idamadhya mayaa labdamimam praapsye manoratham  
 Idamastheedamapi me bhavishyathi punardhanam  
 14 Asou mayaa hatha:sathruhanishye chaaparaanapi  
 Iswarohamam bhoghi sidhoham balavaansukhi  
 15 Adyobhijanavaanasmi konyosthi sadriso mayaa  
 Yakshye daasyaami modishya ityagnaanavimohithaa  
 16 Anekachithavibraanthaa mohajaalasamaavrithaa:  
 Prasakthaa :kaamabhogeshu pathanthi narakesuchou  
 17 Aathmasambhaavithaa:sthabdwaa dhanamaanamadaanvithaa:  
 Yajanthe naamayagnaisthe dambhenaavidhipoorvakam  
 18 Ahamkaaram balam darpam kaamam krodham cha samjnithaa:  
 Maamaathparadeheshu pradwishanthobhyasooyakaa:

19 *Thaanaham dwishatha:krooraansamsareshu naraadhamaan*  
*Kshipaamyajasthramasubhaanaasureeshweva yonishu*  
 20 *Aasuri yonimaapannaa moodaa janmani janmani*  
*Maamapraapyaiva kountheya thatho yaanthyathamaam gathim*  
 21 *Thrividham narakasyedam dwaaram naasanamaathmana:*  
*Kaama:krodhasthathaa lobhasthasmaadethaththrayam thyajeth*  
 22 *Ethairvimuktha :kountheya thamodwaaraisthribhirnara:*  
*Aacharathyaathmana:sreyasthatho yaathi paraam gathim*  
 23 *Ya:saasthraavidhimuthsrija varthathe kaamakaaratha:*  
*Na sa sidhimavaapnothi na sukham na paraam gathim*  
 24 *Thasmaachaasthram pramaanam the kaaryaakaaryavyavasthithou*  
*Gnaathwaa saasthravidhaanoktham karma karthrumihaarhasi*  
**SRADHAATHRAYAVIBHAAGAYOGAM**  
 1 *Arjuna uvaacha*  
*Ye saasthravidhimuthsruja yajanthi sradhayaanuithaa:*  
*Theshaam nishtaa thu kaa Krishna sathwamaaho rajasthama:*  
 2 *Sreebhagavaanuvaacha*  
*Thrividhaa bhavathi sradhaa dehinaam saa swabhaavajaa*  
*Saathwiki raajasi chaiva thaamasi chethi thaam srunu*  
 3 *Sathwaanuroopaa sarvasya sradhaa bhavathi bhaaratha*  
*Sradhaamayoyam purusho yo yo yachradha:sa eva sa:*  
 4 *Yajanthi saathwikaa devaanaaksharakshaamsi raajasaa:*  
*Prethaanbhoothaganaamschaanye yajanthi thaamasaa janaa:*  
 5 *Asaasthravihiitam ghoram thapyanthi ye thapo janaa:*  
*Dambhaahamkaarasamyukthaa:kaamaraagabalaanuithaa:*  
 6 *Karshayantha:sareerastham bhoothagraamamachethasa:*  
*Maam chaivaantha:sareerastham thaavidhyaasuranischayaan*  
 7 *Ahaarasthwapi sarvasya thrividho bhavathi priya:*  
*Yajnaasthapasthathaa daanam theshaam bhedamimam srunu*  
 8 *Aayu:sathwabalaarogyasukhapreethivivardhanaa:*  
*Rasyaa:snigdhaa:sthira hyadhaa aahaaraa:saathwikapriyaa:*  
 9 *Katuamlalavanaatyushnatheekshnarookshavidaahina:*  
*Aahaaraa raajasasyeshta du:khasokaamayapradaa:*  
 10 *Yaathamaam gatharasam poothi paryushitham cha yath*  
*Uchishtamapi chaamedhyam bhojanam thaamasapriyam*  
 11 *Aphalaakamkshibhiryagno vidhidrishto ya iyyathe*  
*Yashtavyamevethi mana:samaadhaaya sa saathwika:*  
 12 *Abhisamdhaaya thu phalam dambhaarthamapi chaiva yath*  
*Iyyathe bharathasreshta tham yajnam vidhi raajasam*  
 13 *vidhiheenamasrishtaannam manthraheenamadakshinam*  
*Sradhaavirahitham yajnam thaamasam parichakshathe*  
 14 *Devadwijagurupraajnapoojanam souchamaarjavam*  
*Brahmacharyamahimsaa cha saareeram thapa uchyaathe*  
 15 *Anudwegakaram vaakyam satyam priyahitham cha yath*  
*Swaaadhyayaabhyasanam chaiva vaangmayam thapa uchyaathe*  
 16 *Mana:prasaada:soumyathwam mounamaathmavinigraha:*

Bhaavasamsudhirityethathapo maanasamuchyathe  
 17 Sradhayaa parayaa thaptham thapasthathrividham narai:  
 Aphalaakamkshibhiryukthai:saathwikam parichakshathe  
 18 Sathkaaramaanapoojaartham thapo dambena chaiva yath  
 Kriyanthe thadiha proktham raajasam chalamadhravam  
 19 Moodagraahenaathmano yathpeedayaa kriyathe thapa:  
 Parasyothsaadanaartham vaa thathaamasamudaahridam  
 20 Daathavyamiithi yaajnaanam deeyathenupakaarine  
 Dese kale cha paathre cha thadhaanam saathwikam smrutham  
 21 Yathu pratyupakaaraartham phalamudhisya vaa puna:  
 Deeyathe cha pariklishtam thadhaanam raajasam smritham  
 22 Adesakaale yaddhaanamapaathrebhyascha deeyathe  
 Asathkrithamavajnaatham thathaamasamudaahridam  
 23 Om thath sadithi nirdeso brahmanaasthrividhaa:smritha:  
 Braahmanaasthena vedaascha yajnaascha vihithaa:puraa  
 24 Thasmaadomityudaahrithya yajnadaanathapa:kriyaa:  
 Pravarthanthe vidhaanokthaa :sathatham brahmavaadinaam  
 25 Thadityanabhisandhaaya phalam yajnathapa:kriyaa:  
 Daanakriyaascha vividhaa:kriyanthe mokshakaamkshibhi:  
 26 Sadbhaave saadhubhaave cha sadityethathprayujyathe  
 Prasasthe karmani thathaa sachabda:paartha yujyathe  
 27 Yajne thapasi daane cha sthithi:sadithi chochyathe  
 Karma chaiva thadartheeyam sadityevaabhidheeyathe  
 28 Asradhayaa hutham datham thapasthaptham kritham cha yath  
 Asadityuchyathe paartha na cha thathpretya no iha  
 MOKSHASANYAASAYOGAM

1 Arjuna uvaacha  
 Samnyaasasya mahaabaho thathwamichaami vedithum  
 Tyaagasya cha hrisheekesa prithakkesinishoodana  
 2 Sreebhagavaanuvaacha  
 Kaamyaaanam karmanaam nyaasam sanyaasam kavayo vidu:  
 Sarvakarmaphalatyaagam praahustyaagam vichakshanaa:  
 3 Tyaaajyam doshavadityeke karma praahurmaneeshina:  
 Yajnadaanathapa:karma na tyaaajyamithi chaapare  
 4 Nischayam srunu me thathra tyaaago bharathasathama  
 Tyaaago hi purushavyaaghra thrividha:samprakeerthitha:  
 5 Yajnadaanathapa:karma na tyaaajyam karyameva thath  
 Yajno daanam thapaschaiva paavanaani maneeshinaam  
 6 Ethaanyapi thukarmaani sangham tyakthwaa phalaani cha  
 Karthavyaaneethi me paartha nischitham mathamuthamam  
 7 Niyathasya thu sanyaasa:karmano nopapadhyathe  
 Mohaathasya parityaagasthaamasa:parikeerthitha:  
 8 Du:khamityeva yathkarma kaayaklesabhayaatyajeth  
 Sa krithwaa raajasam tyaaagam naiva tyaaagaphalam labheth  
 9 Kaaryamityeva yathkarma niyatham kriyatherjuna  
 Sangham tyakthwaa phalam chaiva sa tyaaaga :saathwiko matha:

10 Na dweshtyakusalam karma kusale naanushajyathe  
 Tyaagi sathwasamaavishto medhaavi chinnaamsaya:  
 11 Na hi dehabrithaa sakyam tyakthum karmaanyaseshatha:  
 Yasthu karmaphalatyaagi sa tyaageetyabhidheeyathe  
 12 Anishtamishtam mithram cha thrividham karmana :phalam  
 Bhavatyatyaaginaam pretya na thu sanyaasinaam kwachith  
 13 Panchaithaani mahaabaho kaaranaani nibodha me  
 Saamkhye krithaanthe prokthaani sidhaye sarvakarmanaam  
 14 Adhishtaanam thathaa karthaa karanam cha prithakvidham  
 Vividhaascha prithakchestaa daivam chaivaathra panchamam  
 15 Saareeravaangmanobhiryathkarma praarabhathe nara:  
 Nyaanyam vaa vipareetham vaa panchaithe thasya hethava:  
 16 Thathraivam sathi karthaaramaathmaanam kevalam thu ya:  
 Pasyathyakrithabudhithwaanna sa pasyathi durmathi:  
 17 Yasya naahamkritho bhaavo budhiryasya na lipyathe  
 Hathwaapi sa imaamslokaanna hanthi na nibadhyathe  
 18 Gnaanam gneyam parignaathaa thrividhaa karmachodanaa  
 Karanam karma karthathi thrividha:karmasamgraha:  
 19 Gnaanam karma cha karthaa cha thrividhaiva gunabhedatha:  
 Prochyathe gunasamkhyaaane yathaavachrunu thaanyapi  
 20 Sarvabhootheshu yenaikam bhaavamavyayameekshathe  
 Avibhaktham vibhaktheshu thajnaanam vidhi saathwikam  
 21 Prithakthwena thu yajnaanam naanaabhaavaanprithagvidhaan  
 Vethi sarveshu bhootheshu thajnaanam vidhi raajasam  
 22 Yathu kritsnavadekasminkaarye sakthamahaithukam  
 Athathwarthavadalpam cha thathaamasamudaahritham  
 23 Niyatham samgharahithamaraagadweshatha:kritham  
 Aphalaprepsunaa karma yathathsaathwikamuchyathe  
 24 Yathu kaamepsunaa karma saahamkaarena vaa puna:  
 Kriyathe bahulaayaasam thadraajasamudaahritham  
 25 Anubandham kshayam himsaamanavekshya cha pourusham  
 Mohaadaaarabhyathe karma yathathaamasamuchyathe  
 26 Mukthasanghonahamvaadi drityuthsaahasamanuitha:  
 Sidhyasidhyayornirvikaara:karthaa saathwika uchyathe  
 27 Raaghee karmaphalaprepsurlubdho himsaathmakosuchi  
 Harshasokaanuitha:karthaa raajasa:parikeerthitha:  
 28 Ayuktha:praakritha:sthabdha:sato naishkrithikolasa:  
 Vishaadee dheerghasoothri cha karthaa thaamasa uchyathe  
 29 Budhebedam dritheschaiva gunathasthrividham srunu  
 Prochyamaanamasesena prithakthwena dhanamjaya  
 30 Pravritthim cha nivritthim cha kaaryaakaarya bhayaabhaye  
 Bandham moksham cha yaa vethi budhi:saa paartha saathwika  
 31 Yayaa dharmam adharmam cha kaaryam chaakaaryameva cha  
 Ayathaavathprajaanaathi budhi:saa paartha raajasi  
 32 Adharma dharmamithi yaa manyathe thamasaavritthaa  
 Sarvaarthaanvipareethaamscha budhi:saa paartha raajasi



33 Dhrityaa yayaa dhaarayathe mana:praanendriyakriyaa:  
 Yogenavyabhichaarinyaa dhrithi:saa paartha saathwiki  
 34 Yayaa thu dharmakaamaarthaandhrityaa dhaarayatherjuna  
 Prasanghena phalaakaamkshi dhrithi:saa paartha raajasi  
 35 Yayaa swapnam bhayam sokam vishaadam madameva cha  
 Na vimuchyathi durmedhaa dhrithi :saa paartha thaamasi  
 36 Sukham thwidaanim thrividham srunu me bharatharshabha  
 Abhyaasaadramathe yathra du:khaantham cha nigachathi  
 37 Yathadagre vishamiva parinaamemrithopamam  
 Thathsukham saathwikam prokthamaathmabudhiprasaadhajam  
 38 Vishayendriyasamyogaadyathadagremrithopamam  
 Parinaame vishamiva thathsukham raajasam smritham  
 39 Yadagre chaanubandhe cha sukham mohanamaathmana:  
 Nidraalasyapramaadotham thathaamasamudaahridam  
 40 Na thadasthi prithivyaam vaa divi deveshu vaa puna:  
 Sathwam prakrithijairmuktham yadebhi:syaaathribhirgunai:  
 41 Brahmanakshathriyavisaam soodraanaam cha paramthapa  
 Karmaani pravibhakthaani swabhaavaprabhavaairgunai:  
 42 Samo damasthapa:soucham kshaanthiraarjavameva cha  
 Gnaanam vijnanamaastikyam brahmakarma swabhaavajam  
 43 Sourya thejo drithidakshiam yudhe chaapyapalaayanam  
 Daanameeswarabhaavascha kshaathram karma swabhaavajam  
 44 Krishirgourakshyavaaniyam vaisyakarma swabhaavajam  
 Paricharyaathmakam karma soodrasyaapi swabhaavajam  
 45 Swe swe karmanyabhiratha:samsidhim labhathe nara:  
 Swakarmaniratha:sidhi yathaa vindathi thachrunu  
 46 Yatha:pravrithirbhoothaanaam yena sarvamidam thatham  
 Swakarmanaa thamabhyarcha sidhim vindathi maanava:  
 47 Sreyaanswadharmo viguna:paradharmathswanushtithaan  
 Swabhaavaniyatham karma kurvannapnothi kilbisham  
 48 Sahajam karma kountheya sadoshamapi na tyajeth  
 Sarvaarambhaa hi doshena dhoomenaagnirivaavrithaa:  
 49 Asakthabudhi:sarvathra jithaathmaa vigathaspriha:  
 Naishkarmasidhim paramaam samnyaasenaadhigachathi  
 50 Sidhim praaptho yathaa brahma thathaapnothi nibodha me  
 Samaaasenaiva kountheya nishtaa gnaanasya yaa paraa  
 51 Budhyaa visudhyaa yuktho drityaathmaanam niyamy cha  
 Sabdaadinvisahayaaamstyakthwaa raagadweshou vyudasya cha  
 52 Vivikthasevi laghuaasi yathavaakkaayamaanasa:  
 Dhyaanayogaparo nityam vairaagyam samupaasritha:  
 53 Ahamkaaram balam darpam kaamam krodham parigraham  
 Vimuchya nirmama:swaantho brahmabhooyaaya kalpathe  
 54 Brahmabhootha:prasannaathmaa na sochathi na kaamkshathi  
 Sama:sarveshu bhootheshu madbhakthim labhathe paraam  
 55 Bhaktyaa maamabhijaanaathi yaavanyaschaasmi thathwatha:  
 Thattho mam thathwatho gnaathwaa visathe thadanantharam

56 Sarvakarmaanyapi sadaa kurvaano madvyapaasraya:  
 Mathprasaadaadavaapnothi saaswatham padamavyayam  
 57 Chethasaa sarvakarmaani mayi sanyasya mathpara:  
 Budhiyogamupaasritya machitha:sathatham bhava  
 58 Machitha:sarvadurgaani mathprasaadaatharishyathi  
 Atha chethwamahamkaaraanna soshyasi vinasyathi  
 59 Yadahamkaaramaasritya na yothsya ithi manyase  
 Mithaisha vyavasaayasthe prakrithisthwaam niyokshyathi  
 60 Swabhaavajena kountheya nibadhya:swena karmanaa  
 Karthrum nechasi yanmohaathkarishyasyavasopi thath  
 61 Iswara:sarvabhoothaanaam hridhese arjuna thishtathi  
 Braamayansarvabhoothaani yanthraaroodaani maayayaa  
 62 Thameva saranam gacha sarvabhaavena bhaaratha  
 Thathprasaadparaam saanthim sthaanam praapyasi saaswatham  
 63 Ithi the gnaanamaakhyaatham guhyaadguhyatharam mayaa  
 Vimrusyaithadaseshena yathechasi thathaa kuru  
 64 Srvaguhyathamam bhooya:srunu me paramam vacha:  
 Ishtosi me dridamithi thatho vakshyaami the hitham  
 65 Manmanaa bhava madbhaktho madyaajii maam namaskuru  
 Maamevaishyasi satyam the prathijaane priyosi me  
 66 Sarvadharmaanparityajya maamekam saranam vraja  
 Aham thwaa sarvapaapebhyo mokshayishyaami maa sucha:  
 67 Idam the naapathaskaaya naabhakthaaya kadaachana  
 Na chaasushrooshave vaachyam na cha maam yobhyaasooyathii  
 68 Ya idam paramam guhyam madbhaktheshuabhidhaasyathi  
 Bhakthim mayi paraam krithwaa maamevaishyatyasamsaya:  
 69 Na cha thasmaanmanushyeshu kaschinme priyakrithama:  
 Bhavithaa na cha me thasmaadanya :priyatharo bhuvi  
 70 Adhyeshyathe cha ya imam dharmya samvaadamaavayo:  
 Gnaanayajnena thenaahamishta:syaamithi me mathi:  
 71 Sradhaavaananasooyascha srunuyaadapi yo nara:  
 Sopi muktha:subhaamlokaanpraapnuyaathpunyakarmanaa  
 72 Kaschidethaschrutham paartha thwayaikaagrena chethasaa  
 Kachidajnaanasammoha:pranashtasthe dhanamjaya  
 73 Arjuna uvaacha  
 Nashto moha:smrithirlabdha thwathprasaadanmayaachyutha  
 Sthithosmi gathasandeha:karishye vachanam thava  
 74 Sanjaya uvaacha  
 Ityham vaasudevasya paarthasya cha mahaathmana:  
 Samvaadamimamasroushamadbudham romaharshanam  
 75 Vyaasaprasaadaaschruthavaanethadguhyamidam param  
 Yogam yogeswaraathkrishnathsaakshaath kathayatha:swayam  
 76 Raajansamsritya samsmritya samvaadamimamadbutham  
 Kesavaarjunayo:punyam hrishyaami cha muhurmuhu:  
 77 Thacha samsmritya samsmritya roopamatyadbudham Hare:  
 Vismayo me mahaam raajan hrishyaami cha puna:puna:

78 *Yathra yogeswara:krishno yathra paartho dhanurdhara:*  
*Thathra sreervijayo bhoothirdhruvaa neethirmathirmama:*